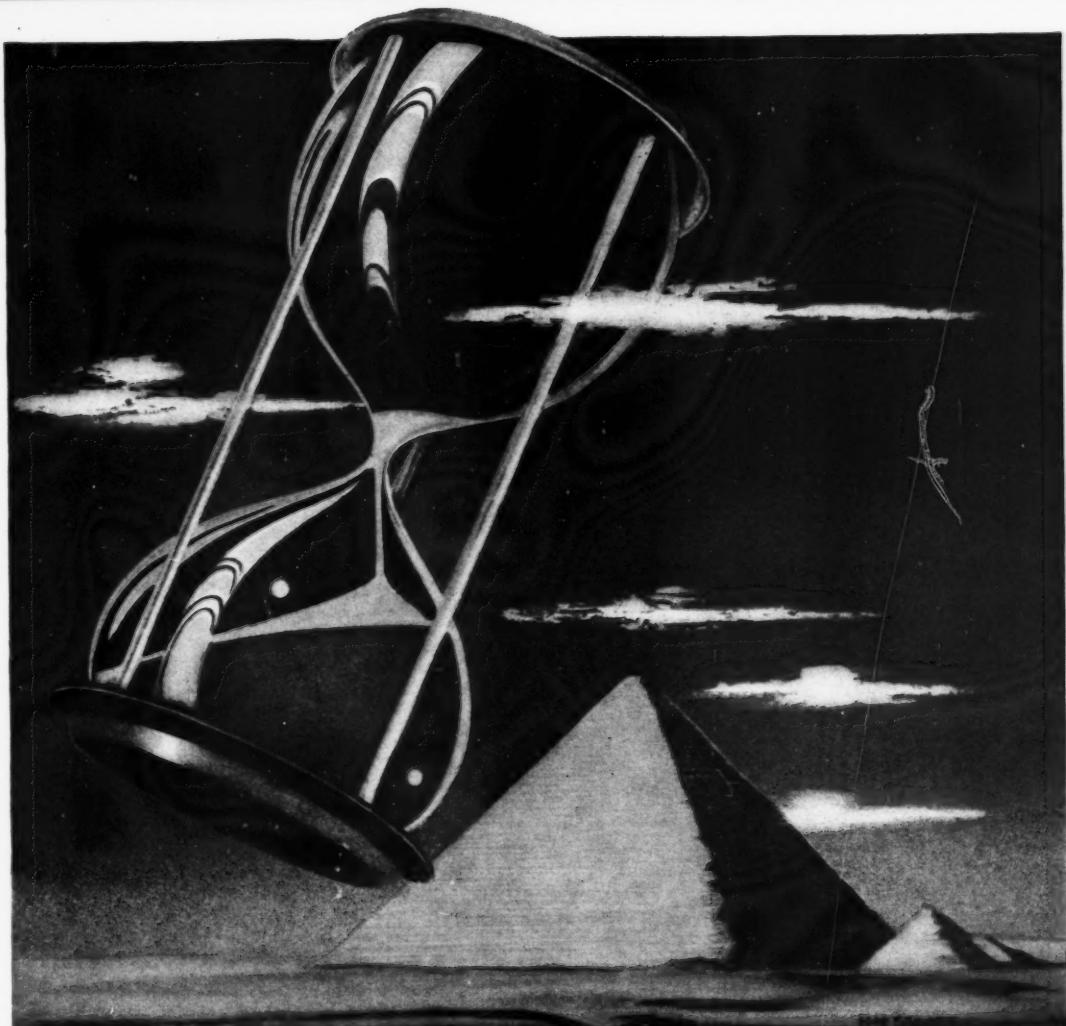


DESTINY

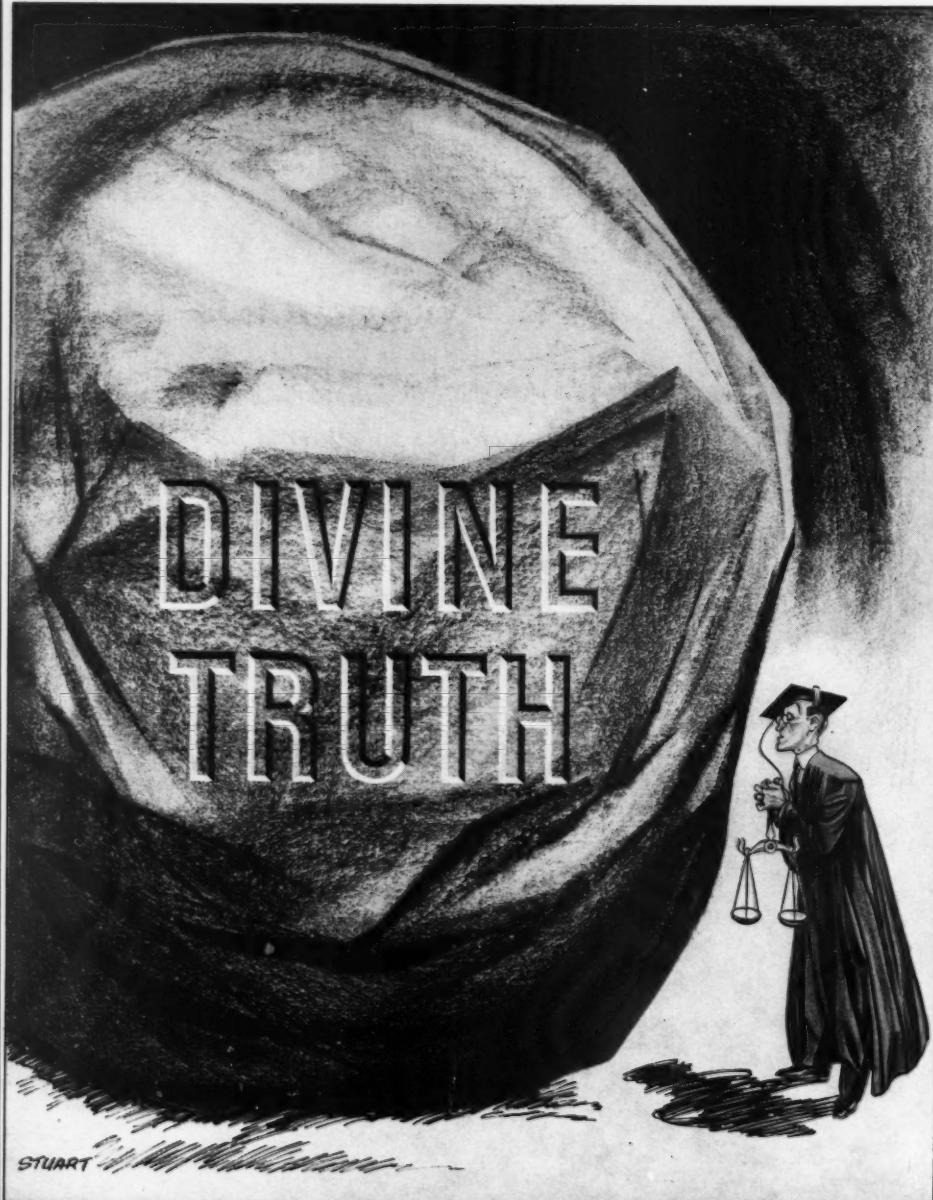
The Magazine of National Life



TIME IS RUNNING OUT

The Wise Shall Understand

[PAGE 9]



The Conceit of the Critic

It must be
weighed on the
scales of finite
reason
before accepted



"Seest thou a man wise in his own conceit? There is more hope of a fool than of him." (*Prov. 26: 12.*)

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is

foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain."

(*I Cor. 3: 18-20.*)

The Servant People

HERE is no such thing as equality among races and individuals except as it pertains to justice, equity and the right of life, liberty and the pursuit of happiness. Neither is there superiority of race which in any way can contribute to making one people feel above another, for every race excels in certain traits while being inferior in other national aspects. God has endued all races with special gifts. This is also true of individuals who, according to their respective abilities, occupy positions of trust and responsibility. All men are not equal except under the administration of the law where questions of justice are involved. When these facts are recognized there will be less jealousy over the achievements of others and in its place will come a recognition of the good each contributes to the general welfare.

God recognized individual and racial traits when He selected Abraham and his seed, choosing them from among all families of the earth to carry out certain assigned tasks. His purpose is the establishment of righteousness and He selected the descendants of Abraham to function as His Kingdom. The Lord said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18: 19.)

Thus, in commanding his children, Abraham was to excel all others and his household was to be obedient to him. Also, his seed was to be above all races in keeping the way of the Lord and in the administration of justice and the keeping of judgment. This excellency was not a matter of superiority but rather a special gift or talent from God that they might be used of Him to fulfill His will. Israel was selected to be His servant race and so of them God has declared: "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee;

yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41: 8-10.)

Those who object to being informed that God selected a race and insist that He shows no favoritism must realize, nevertheless, that He made one people His special care, for of Israel the Lord of Hosts declares: "He that toucheth you toucheth the apple of his eye." (Zech. 2: 8.) That God did choose Israel, Isaiah clearly states when he says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there is no God formed, neither shall there be after me." (Isa. 43: 10.) Again and again God declares Himself to be "the Holy One of Israel." For Israel's sake Babylon was brought down and the Lord declares: "For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life." (Isa. 43: 3-5.)

Such blessings as these surely place the people involved above all other races upon earth for they are promised to no other race except Israel. This protection is guaranteed to His servant race because it will become their responsibility to carry out His will among men and nations.

Thus God did select one man, Abraham, and his wife, Sarah, and the race which became their posterity was chosen by Him as His own to serve Him and fulfill His purposes in the earth as His Kingdom people. The tasks assigned to them are the establishment of national righteousness and the execution of judgment and justice for all mankind.

The fact that the Anglo-Saxon-Celtic peoples excel all other races in the desire to establish peace in righteousness must be accepted by all and when men of any race undertake to make racial traits and acquirements a sign of superiority it demonstrates a desire to overcome their own lack of the racial qualifications for positions of high honor among the nations of the earth.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is essential to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

DESTINY

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Editor: HOWARD B. RAND

DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

A WARNING

WE are often asked what the evidence is, establishing our present position in its relation to prophecy. Because this question has been raised by many sincere and truth-seeking individuals, we have endeavored to answer their inquiry in the article on page 9 of this issue titled *The Wise Shall Understand*. These are important days in which to be living and it would be well for all to diligently study the Prophetic Word.

John, the Baptist, had been thrown into prison. While there, he became concerned as to the meaning of the times and seasons and so sent some of his disciples to Jesus to ask:

"Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." (Matt. 11: 3-6.)

Jesus answered John in language he would understand. Far better than words were the works of Jesus, fulfilling prophecies concerning Him by the Old Testament prophets. This message would mean little to those not fully aware of the importance of the Messianic work of our Lord. The information given to John concerning the performance of the miracles was a summary of the marks by which he would know that Jesus was the Messiah. We have endeavored to record, in answer to the many inquiries, the marks Jesus and the prophets also set forth by which our generation should be able to check events and understand the meaning of the times and seasons in which we are living. Such an understanding will indeed bring about an awakening to the realization of how short the time is in which we are privileged to work and inspires us to intensify our activities. Only the wise will understand; the foolish will continue to procrastinate. And the day that the foolish do finally awaken to the meaning of events, it will be too late to do other than regret their lost opportunities!

Jesus made a most impressive statement when, following

the instructions to His disciples regarding the propagation of the glad tidings of the Kingdom, He said:

"He that receiveth a prophet in the name of the prophet shall receive a prophet's reward." (Matt. 10: 41.)

In this day of great apostasy, however, with many falling away on every hand, most men count the financial cost and decide to pass up the prophet's reward. What a pity! The very things they hope to retain will be lost to them in the coming economic crises.

It is a significant comment on current thinking, when millions in money are spent on entertainment, and Christian people are ensnared in the net of worldly pleasures, blissfully unaware that the call is soon to go out, "Behold, the bridegroom cometh; go ye out to meet him!"

What profit if men gain wealth, position and power in the world only to miss this greatest of opportunities which is now set before them?

A STRIKE AGAINST THE PEOPLE

JOHN L. LEWIS is accused of striking against the government since the government is in control of the mines. But, actually, the coal strike, in fact, any strike that drastically affects the comfort and living of the people of this nation, is a strike against them. What is government? After all, it is not the men elected to office by the people for they only represent the will of those who have placed them over the affairs of state to look after the interests of all.

Government is the exercise of authority to regulate, restrain and control the acts of others for the benefit and in the best interests of all that order and peace may be established at home and abroad. But the exercise of the functions of government by those who hold office in the United States stems from the consent of the people. Those who oppose the law of the land, or are in opposition to the regulations and controls administered by those holding office, are actually in opposition to the people. Under such conditions a strike against the government is a strike against the people.

It is even more apparent that a strike against the govern-

ment is actually a strike against the people when all the facts are analyzed. Who suffers? It is not the government, as such, but the people of the United States who suffer, as they are suffering from the results of a nation-wide coal strike. Such a strike disrupts our entire economy and millions of men and women are affected, while many sustain financial losses. Actually, there should be no right which enables one man, or a union, to inflict upon many the privation that is made possible through the power vested in the ability to stop production. Under these conditions, where strikes can be called at will, this right to strike becomes a powerful weapon of war by which a few can hold the majority in subjection and, through inevitable chaos, or threat of chaos, secure for themselves increased financial returns.

Years ago the barons of wealth were accused of making money and were charged with the responsibility of assuming the attitude of "the public be damned." But never in the hey-day of greed and wantonness attributed to the barons of wealth has there been shown such a spirit of disregard for the people, the public welfare and public health as that being displayed today by John L. Lewis and organized labor.

If Congress fails to recognize that minorities have no right to strike against the public welfare, and fails to effectively curb such violence in the future, making it mandatory for disputes over wages to be settled without involving the comfort, well-being and happiness of millions of innocent victims, this nation will suffer ultimate economic oblivion.

It is difficult for millions, whose wages are much less than the returns organized labor is receiving, to sympathize with strikes for increased wages at this time. Increased living costs are affecting the standard of living for millions of men and women who have no present hope for immediate increase in wages and who are penalized by added costs in the excessive demands of labor organizations. Selfishness and greed, not the principles of the golden rule, are motivating men and organizations in their careless indifference to the needs and comforts of others.

THE NUREMBERG TRIAL

Now that the Nuremberg trial has ended with the verdict of death for the Nazi leaders, it is well to consider the resulting implication which will inevitably follow. There were those who sat in judgment upon the Nazis who are just as guilty and in condemning the Nazi leaders they have condemned themselves.

Senator Robert A. Taft of Ohio said:

"The hanging of the eleven convicted at Nuremberg will be a blot on the American record which we shall long regret. In these trials we have accepted the Russian idea of the purpose of the trial — government policy. We have thus broken away from our Anglo-Saxon heritage of pure justice."

Many have condemned Senator Taft for his utterances, especially the left-wing sympathizers and radio commentators giving support to the smear band and subversive elements in our midst. A political trial, staged for political reasons, with Soviet Russia sitting as one of the judges of crimes in which they were a partner with the Nazis as they together invaded Poland, contributes to the farce. Since the dissolution of the Russian-German partnership, the Soviets have committed on their own initia-

tive crimes as horrible and devastating as any committed by the Germans. Yet they are allowed to sit in judgment to condemn men for the very things they do themselves.

The following is quoted from *The Patriot*, London, England and is a clear presentation of some of the purposes back of the trial:

"What was the political purpose behind the Trials? To discredit Fascism? In part. But this is not the whole truth. It is notoriously a part of the policy of the Russian Communists, and of those who work with them, to undermine and discredit all national movements — in the interest of socialist internationalism, and here is an attempt to discredit not only German patriotism (after all quite a legitimate sentiment, if one is a German!) but the cause of patriotism as such. This emerges with great force from a consideration of the ruling as to obeying orders. German soldiers did wrong (we were told) to obey orders; they should have revolted against their commanding officers.

"Is not this precisely what the Kremlin has been preaching for years to the men of the armed forces of all non-communist nations? 'Refuse to obey your officers!' is an old slogan of the international Communists. The stirring up of mutiny amongst soldiers is one of the trump cards of the subversive forces based upon Moscow. Now the Nuremberg Court has played this card openly before the whole world!

"It is not suggested that the judges were conscious of their function in this matter. Far from it. There are, however, no limits to the innocence and gullibility of high officials of the Western nations, where Moscow is concerned. Look at the Canadian spy scandal! The courageous Russian who took the documents and put them in front of the eyes of high government officials, found to his stupefaction that these men would not take any action! They seemed convinced that Moscow could do no wrong. This story has to be read to be believed. It is certain, however, that the Russians at Nuremberg knew perfectly what was going on and must have been highly amused at the attitude of the Allied authorities in thus helping forward the aims of the Kremlin.

"In actual effect, a command has gone forth from Bavaria, to the world: 'Soldiers of the world, rebel. Refuse obedience! Down with discipline!' What must be the position of generals in another war? If they obey staff orders they will be shot by the enemy (if he wins); if they disobey, they will be shot by their own command! A most encouraging prospect. Obviously, one that plays direct into the hands of the Russians, whose own soldiers will never even hear of the injunctions of Nuremberg. Communist arms will be strengthened; anti-Communist arms will be weakened! Very simple. Yet not so simple as the mentality of those politicians in the West who have welcomed judgments which may cut deep into their own national life and future safety. . . .

"The adoption by the Allied Nations of a Muscovite conception of justice is but the last of many stages. The West cannot gain through this discreditable farce, this mockery of our own traditions. But Russia will turn it to her own uses. The attempt to discredit patriots and to set international values above national, culminating in Nuremberg, can serve only to make still more difficult the task of building up a system of Western Nations as a bulwark against Moscow."

When will American statesmen awaken to the insidious program of the enemy. May God give us men who will lead His people in the paths of righteousness.

NOTHING SACRED

AMONG the many signs indicating a state of moral and spiritual decadency in our nation is the type of literature being read in this country. An insight into the character of a people can as a rule be secured by checking its literature, for a low moral standard is in evidence when evil and degrading books become best sellers. Authors who sell their

books for money will naturally write what they discover the public wants to read.

Most disturbing of all is the type of novel purporting to portray Biblical personalities which, in so doing, materially alters the Bible record. These stories are not only untrue but are often vicious in their implications, for they contribute to and support the atheistical thesis and bring the Word of God into disrepute. Novels written to portray the life of Moses, David and Paul are in this category, and a recent novel dealing with the life of Jesus, attributes illegitimate origin to Him by a thoroughly degrading train of circumstances. Mary, His mother, is shown as persuading Joseph to pose as her husband to save her unborn child from the stigma of illegitimacy. The pity of it all is that many will read and accept this perversion of the truth as fact, contributing further to the general unbelief and increasing the spiritual decadency.

What is the purpose back of it all? Is it not a part of the Devil's program to belittle and degrade Bible personalities and destroy belief in Jesus Christ, God, the Son? The first phase of attack against the Word of God in modern times was through sugar-coated atheism masquerading as scholarship, with its devotees occupying the pulpits of our land. John, in Revelation, refers to the results of this declared war against the two Witnesses (the Word and the Spirit) who are overcome by the beast from the bottomless pit. The following is quoted from *Study in Revelation*, pages 137-138:*

"The power of the witness is in the testimony of the Word and the Spirit. As long as men believed and accepted the Word, Satan was powerless to overcome the Witnesses or silence their testimony. It was necessary in his plan of attack that the Word be brought into disrepute. Men must be made to doubt its message and accuracy . . . Satan had now appeared as an angel of light in the Beast that ascended out of the Abyss, substituting modernist doctrines in place of a true and honest study of the Word of God; for so-called higher criticism is but atheism baptized. Wherever this miracle-denying, God-dishonoring teaching gains a footing, the power of the Word is destroyed and the Spirit is dead. Here the true Witnesses are overcome and ultimately become lifeless, for who will believe their report?"

Following the accomplishment of the death of the Witnesses John declares they will then be held up to contempt and ridicule. Again quoting from *Study in Revelation*:

"The dead bodies of the Witnesses are exposed in the streets of this city (the present world order) and burial is refused them. The refusal to allow a body to be buried and expose it to the gaze of people in ancient times was a sign of contempt and ridicule. The place of exposure 'in the streets' would indicate the giving of wide publicity to that contempt, for as men traveled the highway all would see and be able to recognize the impotency of a once powerful foe. Since modernism has overcome the Witnesses and brought the message into disrepute, the ridicule and contempt for the things for which they stood and to which they testified have been evidenced on every hand . . . The Bible is considered as folklore and fable and no longer needed or heeded as the Word of God, while the Holy Spirit is entirely ignored. Satan has shorn the Witnesses of their life-giving testimony."

The next step in this process of attack is stated by John to be:

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another." (Rev. 11: 10.)

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The full import of this statement is most enlightening. The very literature which makes Moses a sensuous individual, David a charlatan, and Paul other than the fine Christian character portrayed in the New Testament brings rejoicing to the ungodly as they gloat over the voluptuous settings and circumstances of these stories. The prophecy is fulfilled when these books are sent as gifts, indicating that the stage is being set for the next act:

"And after three days and a half [3½ years] the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." (Rev. 11: 11.)

Just as John prophesied that the present conditions would exist, so, too, he points to a reversal when the "Spirit of God" will again animate the Witnesses, striking consternation and fear into the very heart of all those who are now making fun and ridiculing the power of the Word and the Spirit.

We are in the midst of the years of the great apostasy and by this very token we are rapidly approaching the day when the apostasy will suddenly end and the terror of the awakening will seize this unbelieving and ungodly generation.

THE EIGHTIETH CONGRESS

On January first a new Congress will come into office in this nation. This is the Eightieth Congress since the formation of our government and it will have significant and historical tasks to perform. This Congress will face issues never before faced by any people, for the next two years are to be the most critical period in our history. Only through the protecting power of the Mighty God of Israel can we hope to survive in the days ahead.

Congress will do well to forget the election of 1948 — for they will have very little to say about it — and give heed to removing the enemy within our midst. Unless these men elected to office accomplish the task of protecting this great nation from subversive elements and the smear technique, we shall suffer greatly. Special efforts are being made by the enemy within to discredit and bring into disrepute, not only law-abiding citizens of this great nation, but officials and Congressmen as well. Those responsible for subtle attacks and the use of the smear technique must be held responsible and brought to justice if honesty and truth, the backbone of the greatness of this nation, are to survive.

Above all, the next two years will see prophetic fulfillments that will startle the nation. It will be the better part of wisdom for Congress to prepare for the coming storm, for come it will! As a part of that preparation it should move to establish the administration of the law in righteousness.

During the next two years there will be an unseen Guest in the halls of Congress as this nation moves toward the critical crises ahead. He is the "Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" and it will be well with our nation if our duly elected representatives will remember the admonition of Isaiah that "the government shall be upon his shoulders" and put their trust in Him. Congress will accomplish little in its own strength but in Him they have a Counsellor and Guide who, if they will follow where He leads regardless of storm and chaos, will guide this nation into a safe haven where we may be assured of ultimate peace.

NEWS CENSORSHIP

THE QUESTION continually arises as to the need of some type of control over radio news commentators. It is not control that is needed, but the public should know who and who not to accept as honestly giving the news free from propaganda. Mr. Fulton Lewis, Jr., in his October 31, 1946 broadcast, said in part:

"Those of us who are on the air as commentators or as regular newscasters have a tremendous responsibility to you, the public, and to the American system which we call Democracy, because any self-government is as wise as its people are well informed, and accurately informed, and that's our job. We enjoy the privilege of being on the air each night only by virtue of the fact that we are performing that service to you, the public, who, by the law of the land, actually own those radio air waves.

"It would be dangerous and wicked to attempt to censor the news and interpretations of news that go over the air to you. That is not America. Freedom of speech and your right to hear all sides of the story is a vital part of our system. So that must stay out of the picture. But, at the same time, there is, in this day of propaganda and pressure group campaigns, a sacred responsibility on radio as such to be sure that you know exactly what is what, so far as the sources of that news is concerned, so that you can evaluate it for yourselves.

"Therefore, I proposed that every news commentator and newscaster in radio be required by the individual stations and by the networks to make public under oath, at all times, a complete and detailed statement of every source of his income and every source of income of every member of his immediate family . . . every organization, movement, association, or other group with which he has ever been affiliated . . . every society he has ever been a member of . . . every political or semi-political position he has ever held.

"There are those who are shooting at that proposal for reasons of their own. Certain radical groups, including certain radical and Communist-supporting newspapers, are screaming their heads off. They don't like it. Why not?

"I believe that so far as I'm concerned it should be done. I am doing it. If there are those on the air who are unwilling to do it, why are they unwilling? If they have nothing to hide, what's wrong with it? If they do have something to hide, shouldn't you, the public, know about it?"

Just why are these radio commentators afraid to divulge the organizations, movements and associations backing them in their broadcasts, for whom some of them are working? The public should have this information that they may evaluate the utterances of radio commentators and be able to discount the statements of the commentators who are voicing the opinions of certain organizations for propaganda purposes.

Let Congress pass a law making it mandatory that radio commentators file such a report as is suggested by Mr. Lewis, for the public is entitled to know the facts.

TOO LATE

DESTINY has for years pointed out the menace to our security and peace in the Soviet program, as Communists carry on their activities in this nation. We are just beginning to move in an endeavor to make our defense secure after the enemy has infiltrated into many key positions. It has now become a herculean task because of our national stupidity in refusing to heed the persistent warnings of danger in the past, for the insidious activities of the enemy within were pointed out again and again.

Mr. Louis F. Budenz, a former Communist Party leader, has appeared before the House Un-American Activities

Committee, a committee which has carried on its work in spite of the vindictive attacks made against its members by such radio commentators as Walter Winchell, who evidently fears its findings. More power to the Committee as it continues to unearth treasonable activities in our midst in spite of the continued opposition of the element who fear exposure.

Mr. Budenz made some interesting, but not new, disclosures to those who have for years recognized the evils of Communism. On the witness stand this former president and managing editor of the official party organ, the *Daily Worker*, disclosed:

1) That Russian secret police have worked in the United States and may still be here.

2) That Moscow is directing a "conspiracy" aimed at the overthrow of the United States government, "which could go to military conflict."

3) That Russia is continuing her aim of a "world dictatorship under the direction of Moscow" through the United Nations, and is using the UN to "discredit and belittle the United States."

4) That the "Communist International" — the agency directing the world growth of Russian Communism — "continues to exist in fact if not in name."

5) That Gerhard Eisler, alias Hans Berger, is the Communist International spokesman in the United States, who could give orders to William Z. Foster, present head of the Communist Party in the United States.

It is too late to correct a situation which has now become critical. However, if our nation will only awaken to this menace in our midst, by the Lord's help we can cushion the blow when it comes, which otherwise will be disastrous to our way of life and the peace and happiness of this great people. The Lord will answer the needs of His people in the day of trouble if they will turn to Him and become willing to restore the administration of righteousness in their land.

A PRESIDENT'S PLIGHT



"He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." (Prov. 26: 17.)

The Wise Shall Understand

By HOWARD B. RAND

TIME is running out on the hour glass of the ages as a sinful world and an apostate Church come to judgment. Never in the history of man, except perhaps in the days just preceding the Deluge, when Noah warned of a coming catastrophe, has there been such a general indifference to spiritual values.

The low level of spiritual perception is clearly in evidence in the attitude of the average church member toward the Bible and its great truths. When one became a Christian a hundred years ago it meant sacrifice on the part of the individual who elected to follow the Master. It was recognized and accepted by men and women within and without the church that one who professed his faith in Jesus Christ separated himself from the world and the things of the world. Requisite also to the Christian life was the need of becoming acquainted with the Bible that the life of the Christian might be made to conform with the precepts and doctrines of Scripture. But, above all, no true evangelical church of a century ago would receive into its fellowship men and women who refused to accept the Bible standards for the Christian and separate themselves from worldly practices, habits and pleasures. All this has been changed in these modern days. Many churches accept men and women into membership on the same basis as a club and in a good many cases the social and financial standing in the community are thoroughly investigated prior to membership, whereas spiritual qualifications are not examined at all. Christian experiences and a profession of faith are often entirely lacking and separation from the world and its pleasures are considered old-fashioned and old-fogyish. Dancing, smoking, card and cocktail parties are almost as common with the church as without and often the only distinction between the so-called Christian and the man of the world is that one is a member of a church and the other is not. How many church members today take the following instructions seriously?

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 6: 14-18; 7: 1.)

Here are set forth certain fundamental facts that every Christian must accept if he is truly to call God his Father and Jesus Christ his Saviour. Unfortunately, many are in the class of those who are saying:

"My Lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matt. 24: 48-51.)

This is a perfect description of thousands who have rejected the sure word of prophecy and have ceased to believe He is coming again.

Today, as one passes the doors of many churches during the week, and in some instances on Sunday, they are often greeted with the music of popular songs as the young people dance and make merry in what formerly was the place of prayer where testimonial services were held and the songs of the Kingdom were sung. There can truly be written above the portals of all such churches the word *Ichabod*, which was the name given by the daughter-in-law of Eli to her son, who was born when the Philistines captured the Ark of the Covenant, for the Glory of the Lord had departed from Israel.

The Bible and its message are the same yesterday, today and forever, and the strict requirements for Christian conduct and behavior of a century ago are still the requirements for the Christian today. But the church has apostatized. Apostasy means to desert or abandon one's faith or principles and the faith once and for all delivered to the saints has been forsaken by the leaders and members of the modern church. Is organized Christianity looking today for the Lord's soon return? There are very few in comparison with the multitudes who hold membership in churches who can say with Paul:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4: 7-8.)

Fear and panic would seize many a professing Christian and church member if they could be brought to realize how *very, very near* we are to His coming, for they love not the thought of His appearing! As we approach *the day*, unbelief increases and the great apostasy which the prophets and apostles declared would just precede the day of His appearing is not something still future. It is the condition of the church in this generation for we are in the midst of the great falling away. Yet, even in this day we have the promise:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3: 7.)

Ferrar Fenton translates this verse:

"However the Mighty Lord will not produce an event without disclosing His intention to His servants the prophets."

Daniel informs us that "the wise shall understand" but that the wicked shall do wickedly and have no understanding. Thus, this revelation to His prophets will be known to the "wise," or, as Ferrar Fenton renders it, "but the teachers will understand."

God has not been unmindful of the

need of keeping His servants, the prophets, and all those who are truly wise among His people, informed of events to come that they may know His intentions. Let us give heed in this day of unbelief to the many signs that are abundantly clear, telling us that the sands in the hour glass of the ages are running out. One of the signs given by Jesus as evidence of the end of the age and His soon appearing was:

"But as the days of Noe [Noah] were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24: 37-39.)

There is no reason to assume Noah failed to secure converts during the years he was building the ark. But, as time went by and the foretold disaster did not materialize, these converts, lacking the faith of Noah, fell away. They could not endure to the end. If present-day conditions are a parallel to the days of Noah, as Jesus declared they would be, then that falling away must have been exceptionally great just before the Deluge broke in all its fury. Already we are experiencing just such a falling away that in the time yet allotted before His appearing may become as great as it was at the close of the Antediluvian age.

Can we be sure that the present generation constitutes the one which is destined to experience the events scheduled to close the present age and usher in the age to come? Paul had to warn the Thessalonians not to be over-expectant, nor troubled in mind or spirit thinking the Day of the Lord was at hand, for he said:

"Let no man deceive you by any means: but that day shall not come, except there come a falling away first." (II Thess. 2: 3.)

All those who have eyes to see and ears to hear realize we are now in the very midst of a most tragic spiritual situation, with a general falling away from the truth spreading throughout Christendom. This is fact number one which should not be overlooked by every earnest student of prophecy.

Jesus declared that the generation seeing the fig tree begin to bud (Matt. 24: 32-33) would be the generation which would not pass away until all the accompanying events He gave in His prophecy had come to pass. Since

the taking of Jerusalem in 1917, the fig tree has been budding, for this is the emblem of Jewry and the Jews have had national aspirations since Palestine was liberated from Turkish rule. The generation witnessing this commenced with the beginning of World War I and extends to A.D. 1953. Thus, in fact number two, we have the generation identified which will not pass until all the related prophecies uttered by our Lord are fulfilled, which include His triumphant return and the institution of His Kingdom rule.

Jesus referred to the treading down of Jerusalem, which was to continue until the end of the Times of the Gentiles (Luke 21: 24). Jerusalem was not liberated from Gentile domination until A.D. 1917 when the British came into possession of the city. The ending of the Times of the Gentiles began to see fulfillment with the beginning of World War I and, from 1914 on, Gentile domination and power began to wane, first with the defeat of the Kaiser, afterward in the destruction of Hitler and the empire he sought to build. When the military and political might of Nazi Germany passed away, those phases of the power and might of the Babylon Succession came to their end. This is fact number three, which should not be overlooked, for now the way is opened for the enemies of Israel known as the heathen to challenge her as Soviet Russia prepares to contest the right of His people to the place God has assigned to them in world affairs.

Following World War I dictators arose and ten received power as kings (Rev. 17: 12). Out from among the ten came the three unclean spirits of Revelation 16: 13 whose purpose was to gather the nations for the Battle of that Great Day of God Almighty. These three were Fascism, Nazism and Communism and they did their work well in World War II. Communism alone remains, the purpose of which is to fill the role of the ultimate challenger of righteousness in the final phase of the Battle of that Great Day. This is fact number four and should alert every Christian to the need of being ready, for the closing scenes of the present age are about to transpire since in Communism we have the foe which makes war against God, His Kingdom and His people. This foe will be destroyed when He returns to take the Throne of His father David.

Just before the close of World War

II, man discovered how to split the atom and one immediate result was the destruction of Nagasaki and Hiroshima. This discovery is one of the outstanding way-marks definitely indicating the age is near its end, for, after telling of the liberation of Jerusalem from Gentile domination, Jesus said there would be distress of nations and men's hearts failing them for fear of what was coming upon the earth, and this statement:

"For the powers of heaven shall be shaken." (Luke 21: 26.)

The following is quoted from DESTINY for October, 1945:

"The meaning of the expression 'the powers of heaven shall be shaken' is worthy of study. The atom is a universe in miniature, with its own central sun, planets and heaven. In the splitting of the atom, literally the power (Greek word translated power is *Dunamis*), meaning the violence or strength of heaven, is shaken. The Greek word *Saleuō* is translated shaken and means agitated, tossed or stirred up as by an earthquake or cyclone. The atomic bomb thus produces a cyclonic effect as well as a great heat and light comparable to that of the sun. No doubt its earthquake effect will be increased as men perfect its construction and use."

If our ecclesiastical leaders had understood their Bibles and were alert to recognize the significance of the times in which we live in the light of fulfilled prophecy, marking the approaching day of His appearing, the atomic bomb blast would have brought from every pulpit in our land the solemn warning that we are now brought face to face with the event next depicted by our Lord as on the agenda for immediate fulfillment:

"And then shall they see the Son of man coming in the cloud with power and great glory." (Luke 21: 27.)

However, because of the great apostasy which has settled down, casting a dark cloud of unbelief over organized Christianity, even the bursting of the atomic bomb could not awaken the blind leaders in Israel to the prophetic significance of the appearance of the "pillar of smoke" (Joel 2: 30-31) which was to be one of the heralds of the coming of the great and terrible Day of the Lord. This is fact number five and such a significant mile-post, timing the approaching end of this age, that one marvels at the blindness of Church leaders.

Just preceding the end of the age, the call was to go out:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4: 4-5.)

Embodyed in this prophecy is the proclamation of the Kingdom, the gospel of which is now being proclaimed throughout the Kingdom.* This is not the gospel of personal salvation; it is the proclamation of the glad tidings of the Kingdom:

"The good news of the Kingdom, however, shall be proclaimed throughout the whole Empire, as a witness to all nations; and then the end will come." (Matt. 24: 14, *F. F. Trans.*)

This is information which was to be given to His people just prior to the end of the age in spite of all opposition, particularly the work of false prophets who would oppose the proclamation of the Kingdom Gospel. This opposition predominates among ecclesiastical leaders who are deceiving the people by their unbelief so that spiritual lawlessness abounds and multitudes turn away from the truth. The Lord said that at the time the proclamation of the Gospel of the Kingdom would be made:

"Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Matt. 24: 11-12.)

Who is a false prophet? The Old Testament clearly depicts them as pretending to speak in the name of the Lord, setting themselves up as the final authority for the interpretation of the meaning of God's word, but, in so doing, misapplying that word and thus deceiving others. Under this definition thousands of Christian leaders have become false prophets in their opposition to His Kingdom and its gospel as they fight against the restoration of its laws. The result is a multiplication of iniquity while the love, or as Ferrar Fenton clearly states, "sympathy, for the many, will be chilled." This is the condition of affairs extant, for many who at first eagerly receive the glad tidings of the Kingdom later lose their sympathy for the message after the spiritual

leaders of the church (modern false prophets) persuade them it is not of God. But Jesus continued:

"But he that shall endure unto the end, the same shall be saved." (Matt. 24: 13.)

Following this warning, our Lord states that the proclamation of the glad tidings of the Kingdom will go out as a witness in spite of ecclesiastical opposition. Jesus warns that those who are carrying this gospel:

"Shall not have gone over the cities of Israel, till the Son of man be come." (Matt. 10: 23.)

The proclamation of the Gospel of the Kingdom is fact number six and this gospel is daily bearing witness that the end of the age is at hand.

These are but a few of the multiplied evidences of the significance of these days in which we are living. Let us add to the above facts some of the chronological evidence which will be understood by those who are wise among His people.

It has already been pointed out that the year 1914 A.D., was the beginning of the end of the Times of the Gentiles. The article titled "Fulness of the Ages," *DESTINY* for August, 1946, comments upon this date which began the period of judgment at the ending of the Times of the Gentiles and also introduced the Dispensation of the Fulness of Time. This is the beginning of the period during which God will bring His plans to fruition. Every fact of prophecy and all the evidence of chronology pertaining to the close of the age focus upon the generation that ends in 1953.

When the Angel mentioned in the tenth chapter of Revelation lifted his hand to heaven and swore by Him who lives forever that there would be "time no longer," an important chronological period was marked by his declaration. Turning to *Study in Revelation*,* page 110, we read:

"'Time no longer' has also been translated *one more time*. If this alternative rendering is also correct then, dating from the Elizabethan period, one more time (360 years) should see the completion of the mysteries of God. The most important date in the reign of Elizabeth, insofar as the future of Anglo-Saxon greatness was concerned, is the year of the defeat of the Spanish Armada. That was 1588 A.D., and one time later is 1948 A.D. Now 1948 A.D. is an important year, and so recognized by

every Great Pyramid student. According to that monument that date will see the completion of the spiritual awakening in Israel. There are other important dates in the Reformation period from which to reckon one more time, all of which have interesting events at their chronological terminal datings. The above terminal date would seem to be highly important though the unfolding of the mysteries of God would be progressive, dating particularly from the restoration of Jerusalem to its rightful owners. This became a fact at the close of 1917 A.D. It is therefore of interest to note that from the central date of the Reformation (1558 A.D.) and the year of the beginning of the Elizabethan period of modern civilization, one more time extends to 1918 A.D."

We thus have a 30-year period — 1918 to 1948 — of marked importance with less than two years remaining at this writing.

The Great Pyramid, rightly understood, gives a perfect chronological system, dating world events past, present and future.* It shows the Consummation of the Age as beginning in 1909 and extending to 1953. It sets forth the detail of the chronology of events and emphasizes the importance of the years from 1941 to 1948.

Pyramidologists agree that intensified pressure will continue until, by 1953, the present Babylonian-Beast type of civilization; the capitalistic system of exploitation for profit and usury; the Armageddon phase of the conflict; the resurrection and translation of those who are to become the administrators in the new social order; the overthrow of dictatorship; the transformation of the Anglo-Saxon nations into the world-wide Kingdom of God, and the literal return of Jesus Christ as King of kings to perpetuate the Millennial Age will all have come to pass. This information from the chronological evidence furnished in the Great Pyramid agrees with the declaration of Jesus Christ that the generation which would see the budding of the fig tree (Jewry having national aspirations) would not pass away until certain events on the divine agenda, which He named, came to pass.

Let us turn to another important factor given to our generation which can be called the sign of Noah. Noah received warning concerning the com-

* See "The Challenge of the Great Pyramid," 50 cents and "Great Pyramid Proof of God," \$2.00, both postpaid. *DESTINY* Publishers, Haverhill, Mass.

* See "The Kingdom of God is at Hand," *DESTINY* for December, 1944.

ing Deluge 120 years before it occurred and at the end of that period he was given seven days of specific instruction during which he entered the ark. Just as Jonah's experiences were a warning to his generation,* so Noah's experiences are a warning to our generation.

As pointed out in the article titled "The Fulness of the Ages," the end of 6,000 years would be the end of the sixth day of man's probation. Therefore, the end of the age would come to its fullness at the end of the sixth 1,000-year day. But we have lunar as well as solar time reckonings and the 6,000-year period on the lunar scale would end 180 years ahead of the solar terminal. This epoch of 180 years is just half the cycle of 360 years. The 120 years of warning to Noah was one-third of the time-period of 360 years.

If we accept the end of 6,000 lunar years as the beginning of the Time of the End (see "The Fulness of the Ages"), we can expect the 120 years of warning to Noah to begin in A.D. 1821, the terminal date of 6,000 lunar years. 120 years later is A.D. 1941, the very year the Great Pyramid designates as the beginning of a week of years of intensified judgment. Noah was given seven specific days to prepare to enter the ark and, using the day-year scale, we have here seven specific, important years designated by both chronological reckonings as momentous years. The end of this seven-year period, dating from 1941, is 1948, the important terminal year of the 360 years from the destruction of the Spanish Armada when the Angel declared the mysteries of God would be finished. This year (1948) is five years before the end of the period defined as the Consummation of the Age.

Just as the indifference and spiritual decadency of Noah's time are being repeated so, too, the years of warning and the time spent during that last week when he and his family entered the ark have their counterpart today. We have already pointed out the significance of the 120 years of warning and the week of years extending from 1941 to 1948. Let us now see if the calendar of the flood year will add further evidence of the significance of these years. What do we find?

The Deluge came at the close of the week which followed the 120 years of warning to Noah. This would corre-

* See "Jonah, the Prophet," DESTINY for January, 1944.

spond with the year which begins at the Equinox of September, 1948, or the true solar year of 5947 A.M. The flood occurred in the year of 1656 A.M. and that year was the 5th year in the seven-year Antediluvian calendar.* The beginning years of these seven-year cycles would be 0 A.M., 7 A.M., 14 A.M., *et cetera*. If we were using the same calendar today, 5943 A.M., the year which began with the Equinox of September, 1944, would be a first year of this seven-year cycle, or the 849th seven-year cycle since the beginning in 0 A.M. Interesting to note, this makes the September Equinox of 1948 not only the beginning of the true solar year 5947 A.M., but, if we use the lunar calendar, a fifth year in this seven-year cycle, duplicating the calendar for the year of the Deluge.

Because the lunar year ran ahead of solar time by 46 days for this fifth year, the September Equinox of 1948 would be the 17th day of the second month of the lunar year. This would be the New Year's Day for the solar year of 5947 A.M., and the very anniversary of the beginning of the Deluge 4,291 years before when, on that New Year's Eve so long ago, they were feasting and drinking in a celebration in which they gave reign to all their lusts and passions. As it was in the days of Noah, Jesus informs us, so will it be in the days of the coming of the Son of man. We live in the day of expectancy and there has never before been a time in the history of the Christian Church when spiritual perception was so dulled as now so that the signs of the times mean little or nothing to those who should be looking for their Lord.

In connection with the chronology of these years it is well to remember the parable of the five wise and five foolish virgins for the story told by our Lord has a chronological significance. The Adventist Movement under William Miller reached its height in A.D. 1843 when, after calculating the time for the cleansing of the Sanctuary, he announced that the coming of the Lord was at hand. Let us quote from "The Purpose of Prophecy," DESTINY for February, 1945:

"The history of man's study of prophecy and the subsequent anticipation of its fulfillment is most interesting. The tendency has been always to anticipate an earlier fulfillment than a closer study of

* See "The Chronometer of History," DESTINY for February, 1946.

the prophecies themselves should have warranted. Perhaps one of the most interesting incidents in such a premature expectation occurred one hundred years ago in the expectancy that the Lord was due to return to earth again between 1843 and 1844. William Miller, who was born at Pittsfield, Massachusetts, in 1782, became a religious leader and Bible student. After studying prophecy he proclaimed his discoveries, one of which was that the 2,300 days for cleansing the Sanctuary would end between March 21, 1843 and March 21, 1844. After the date came and passed without the expected event taking place his followers drew up a declaration of faith and adopted the name 'Adventists.'

"The world looked on and scoffed, and even today men point to the time of Miller and his expectancy as evidence of the failure of prophecy. But was it? True, the event expected did not take place, but Mr. Miller was absolutely right as to the importance of the years 1843 to 1844. From a study of chronology he found that the 2,300 year-days of Daniel's prophecy terminated at this time and he expected, because Daniel was told the Sanctuary was to be cleansed after the expiration of this time-period, that the Lord would come. He failed to see that it was *the beginning*, not the ending, of the cleansing of the Sanctuary!

"On what did Miller base his prophetic deductions? He found that about 2,300 years previous to 1843-4 Artaxerxes Longimanus issued his famous decree which later sent Ezra on his mission. From the inauguration of the preliminaries which led to the issue of the edict by Artaxerxes Longimanus there extended 2,300 solar years to 1844 1/4, A.D. when (March 21, which was also the 1st of Nisan of that year; it also being the 1,260th year of the Hegira, Jan. 22, 1844 to Jan. 11, 1845, A.D.) the first Edict of Religious Tolerance was wrung from the Porte, brought about, among other things, by the mission to the East in behalf of his people of Sir Moses Montefiore, then late High Sheriff of London.

"Quoting from *Study in Revelation*:

"The Hegira dates from 622 A.D., the year Mohammed fled from Mecca. The Mohammedan era is reckoned in lunar years. Thus, while 391 solar years of unrestricted powers are granted to the Ottoman Empire from the taking of Constantinople in 1453 to 1844, A.D.; this year (1844) is the 1,260th lunar year of the Hegira when influences were brought to bear upon Turkey, curbing her power of aggression. From that date on she began to decline until by 1917 A.D. (which is 1,335 lunar years from Mohammed's flight), Turkey was driven from Jerusalem and Palestine."

"Daniel gives us both of the above measuring rods of 1,260 and 1,335. These, and the above important chronological

facts, demonstrate the importance of 1844 A.D., and, while Mr. Miller was right regarding the prophetic significance of that year, he erred in his deduction as to the meaning of the cleansing of the Sanctuary. Mr. Miller and his followers were disappointed, yet by faith they knew a prophetic time-period had come. The failure, therefore, was in the human factor, in the inability to determine at the time the event or events that brought fulfillment of the prophecy. But the very expectancy on the part of those who were looking for the Lord's coming at that time was itself the fulfillment of a prophecy. This group constituted those who were to go out prematurely to meet the Lord at a time when the Lord would delay His coming. From 1844 on came the tarrying period in accord with the parable of the wise and foolish virgins who, having gone out to meet the Lord, found His coming had been postponed to a later date. 'While the bridegroom tarried, they all slumbered and slept.' Following the 1844 expectancy there came a great falling away; nevertheless, the importance of 1844 in prophecy and in relation to chronology cannot be overstressed. Regardless of what men have said, prophecy was not disproved in the apparent failure on that date, but rather it demonstrated man's inability to always determine the type of event destined to bring about fulfillment."

There are ten virgins in the parable and ten is the perfect number, signifying that nothing is wanting for the cycle is completed. Ten times ten is perfection perfected. If the tarrying period which began in 1843-4 expires one hundred years later, which would be 1943-4, the activities of the wise and foolish virgins should at that time be again apparent. The five years from 1943 to 1948 would be the years of wisdom for the wise only, while 1948 to 1953 would represent the period of the foolish.

As prophesied in the book of Baruch, we are informed that the tarrying period would end at a time which he describes as follows:

"For that time shall arise which bringeth affliction; for it shall come and pass by with quick vehemence, and it shall be turbulent, coming in the heat of indignation. And it shall come to pass in those days that all the inhabitants of the earth will be moved one against another, because they know not that My judgment hath drawn nigh. . . . And it shall come to pass at the self-same time, that a change of times shall manifestly appear to every man." (Baruch 48: 29-38.)

Baruch also tells us that at that time "the judge will come and will not tarry." It is certain that with the end

of the tarrying period in 1943 a time of world-wide affliction has come so that every man should be aware that a change of times has appeared.

Above all, let us not overlook the fact that from 1943 on we have witnessed a general falling away from spiritual standards, and among those who have fallen away are numbered former supporters of the Gospel of the Kingdom. The intensification of this falling away was increasingly apparent as World War II drew to a close.

Following the war, the state of apostasy has reached the low spiritual level already dealt with in this article. What a pity, for as the day approaches many will live to regret their lack of interest and support of the work of the Lord. This is a day of intensified preparation on the part of the wise virgins, but for those who are not numbered among the wise, it is a day of indifference and even scoffing as they belittle the evidence presented and the truth proclaimed by the wise.

John, in Revelation, speaks of a period of three and a half days (*i.e.*, years), during which the witnesses will be dead (*i.e.*, their testimony ineffective). As pointed out in *Study in Revelation*, page 142:

"We have seen that the process of overcoming the witnesses is through the attacks upon the Word of God, bringing its inspiration into disrepute. When men become convinced that the Bible is not the inspired Word of God they cease to give heed to the testimony of the witnesses. The inevitable result of such successful attacks upon the Scriptures is that the witnesses cease to function as an animated organism to convict men of sin. The witnesses, therefore, are slain by this weapon, for as a result men hold in contempt the word of God and ridicule the testimony of the witnesses."

Can we locate the time when this three-and-a-half-year period of the

death of the witnesses began? We believe we can and that it began when it became evident that Germany was defeated. This was in the spring of 1945. At that time men began to discount the warnings of Scripture pertaining to the meaning of the world conflict. Rejecting the truth, millions have turned to riotous living.

The center date of the Granite Coffer of the King's Chamber in the Great Pyramid, an extremely important date in Pyramid chronology, was March 4-5, 1945. Three and a half full solar years later is September 3, 1948, the ninth anniversary of the beginning of World War II. Now nine is in the number of finality in judgment. Will 1948 see the end of scoffing and bring about events which will strike terror into the hearts of unbelievers?

Daniel declared that the wise will understand but the rebellious will be wicked and none of the wicked will understand. In which class are you to be numbered? When the end of the period comes, it will be too late to make a choice. The choice is being made now.

Malachi is speaking of the wise when he says:

"Then they that feared the Lord spoke often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels [special treasure]; and I will spare them, as a man spareth his own son that serveth him." (Mal. 3: 16-17.)

This is written of the day when the Lord of Hosts will gather those who are to be a special treasure to Him as the wise prepare for the summons to enter with the Lord into the marriage supper.

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The Seeds of Crisis

By WILLIAM O. LAY, JR.

An intermittent fever afflicts the troubled world in this period of mounting tribulation. There are periodic outbreaks in any of a dozen or more critical areas, and as fast as one eruption subsides, another breaks forth in a different locality. But always the tension remains, growing a bit sharper with each flurry of disorder and making ever clearer the outlines of the impending struggle between those who seek peace and those bent upon aggression.

The various global "sore spots" are so constantly in the headlines that even the most cursory newspaper reader is familiar with them: Iran, Turkey, Yugoslavia, India, Palestine, Spain, Germany, France, China, and now Greece, all contribute to the tumult and unrest which make a delusion and mockery of the peaceful era supposedly initiated at the close of World War II hostilities.

There have been many diplomatic parleys, various meetings of United Nations groups, and finally a peace conference. Yet peace seems to become more of a mirage with each passing day. Stalin releases an interview or two, and an anxious world probes every word in search of something indicative of a more co-operative spirit, only to be disillusioned when Soviet policy continues its contemptuous course.

The chronological picture of the developing crisis constantly unfolds, with each incident taking its place in the sweeping panorama of events. Particularly significant is the manner in which the time-measures brand as futile and inadequate the methods by which statesmen and lawmakers are endeavoring to cope with the pyramiding problems of peace.

The importance of the Paris Foreign Ministers' Conference has been touched upon previously, as has the chronological significance of the May 15 date when adjournment was voted. (*DESTINY* for August, 1946.) The Foreign Ministers reopened the Paris discussions on June 17, 1946, a date precisely 8 x 1260 days after November 11, 1918, and Secretary of State

Byrnes reported on these deliberations to the American people on July 15, 1946. This last date was the solar terminal of 666 plus 7 x 270 days before August 20, 1953, the close of the Great Pyramid's Hall of Judgment. (Lower section of Chart.)

Revealing that no progress had been made on treaties for Germany and Austria, Secretary Byrnes blamed the impasse on Soviet "aloofness, coolness, and hostility." However, since some agreement had been reached on other treaties, including the Italian treaty, Mr. Byrnes believed that prospects for five treaties were bright. The Secretary was over-optimistic; the peace conference has come and gone, yet no treaties acceptable to all powers have been drafted.

The flimsiness of the peace-veneer beneath which the clash of ideologies rages was made sharply evident on August 21, 1946, the mean date of this 666 plus 7 x 270 cycle. It was on this date that the United States delivered to Marshal Tito's Soviet-satellite Yugoslavia an ultimatum regarding the American plane shot down by Tito's flyers with the loss of five American airmen. (The full chronological data on this August 18-20 period of intensive crisis was given in *DESTINY* for October, 1946.)

Finally, the lunar date of this particular cycle, September 27, 1946, brought one more example of the recriminatory tactics by which the Soviets have endlessly hampered and delayed the peace settlements. Countering an American proposal for a Danube River conference, the Russian delegate in the UN Economic and Social Council bitterly accused the United States of interfering directly in the internal affairs of countries using that waterway. Even were the charge true, the Soviets were on shaky ground in making it, since their own record in this category hardly invites investigation.

Meanwhile the Yugoslav "sore spot" had flared anew. On September 1, 1946, a note from Marshal Tito to the United States was revealed in Belgrade, the terms reputedly rejecting

responsibility for the August 19th downing of an American plane and demanding that the United States take steps to prevent unauthorized flights over Yugoslav territory.

The United States replied on September 3d, a date which was 2520 days solar plus two after the German attack of September 1, 1939 and 2 x 1290 days lunar before August 20, 1953. The American note was a sharply-worded indictment of Tito's bellicose acts since the close of the European war and a stern warning that the United States wanted them halted at once.

Other premonitory events came during this strongly-marked three-day period. It was on September 1st that members of the House Military Affairs Committee, having conferred with General MacArthur's High Command in Tokyo, expressed grave concern over Russian intentions and the "imminent danger of another Pearl Harbor." The committee called for a strengthening of the United States position in the Pacific.

On September 2d, General MacArthur issued his report on the first year of American occupation of Japan, a report in which he warned that the "dread uncertainty" of ideological conflict between Communism and Democracy hangs over Japan. He reported much progress in inculcating democratic ideals among the Japanese, but pointed out that a people "so long regimented under a philosophy of the extreme conservative right might prove easy prey to those seeking to impose a doctrine leading again to regimentation under the philosophy of the extreme radical left."

The chronological tie-ins of this September 2d date are given on the Chart. It was 390 days after Russia's entry into the Far Eastern war, and 666 days lunar plus two before the chronologically-significant date of June 22, 1948.

Rumblings from the Balkans came on other terminals of this 666 cycle extending to the 1948 date. Measuring from June 22, 1948 on the solar date, August 16, 1946, Greece filed addi-

tional charges against Albania with the Security Council Membership Committee, pointing out that Albanian Premier Hoxha had installed a "ruthless dictatorship" and tripled the army. On the lunar date, September 4, 1946, the Soviet Ukraine charged that the Greek government was preparing a "serious threat" to the peace of the Balkans.

Germany continues to be the victim of a tug-of-war between the eastern and western blocs of occupying powers. The Molotov statement of July 10th has already been cited, as has the August 16th report of General McNarney in which he pointed to the danger of a Communist revolt. General McNarney's report came 666 days solar before June 22, 1948. (See Chart.)

On September 6, 1946, U. S. Secretary of State Byrnes set forth United States' policy on Germany in an address at Stuttgart, Germany. In some respects a reply to Molotov's earlier pronouncement, the Byrnes statement bluntly warned against making Germany a "pawn or partner" in a military struggle between the east and west and set forth a proposal for speedy establishment of a democratic provisional government for Germany.

Note now the significant chronological connections of this September 6th date, coming as it did 2 x 286 days after the close of the Yalta Conference on February 11, 1945, and also 7 x 270 days after July 4, 1941 when the United States set forth its "Freedom of the Seas" policy which foreshadowed intervention in the European war. Now, 7 x 270 days later, comes the declaration of United States policy on Germany which again foreshadows conflict as the cleavage between east and west over the defeated Reich grows more sharply divergent.

Secretary Byrnes stated that United States policy favored complete obliteration of zonal barriers insofar as economic life and activity in Germany was concerned. However, the Soviets still have given no coöperation towards achieving this objective, since it better suits their purpose to maintain the present near-chaotic state, meanwhile doing everything possible to turn German opinion against the western powers. In this they are having considerable success, aided by difficulties the American Army of Occupation is experiencing with hurriedly-trained replacement troops which do not al-

ways make a favorable impression on German civilians, and also by the resentment engendered among Germans when the western allies are forced to confiscate further building space, while the Russians, who confiscated everything to begin with, are turning some buildings back to the Germans.

Rapid development of the German crisis may be expected during the winter as the food and fuel situations deteriorate and the cross-policies of Russia and the Anglo-Saxons, outlined by M. Molotov and Mr. Byrnes, develop the inevitable clash.

Next refer to the 2 x 286 cycle marked from the Yalta Conference and note that the Russian veto was again in the news on the lunar date, August 29, 1946, when the Soviets invoked the power to bar Trans-Jordan, Portugal and Ireland from UN membership. Meanwhile, combined British and American votes (not vetoes!) in the Security Council excluded Russian-sponsored Albania and Outer Mongolia. Thus the east-west cleavage continued in evidence.

The solar date of this 2 x 286 cycle was September 14, 1946, when President Truman recanted approval of a speech delivered in New York a few days earlier by Henry Wallace. The Wallace speech seriously weakened Secretary Byrnes' position at a critical stage of the Paris Peace Conference, since it seemingly indicated a split on foreign policy within the United States. To heal the breach, President Truman on this date threw his full backing to the be-tough-with-Russia policy of Secretary Byrnes, and six days later asked for Mr. Wallace's resignation.

Also on this September 14th date, Soviet Foreign Minister Molotov bluntly told the Paris Conference that "if the United Nations wanted to defend the peace without the Soviet Union, or even against the Soviet Union, it would be doomed to failure." Molotov also declared, "The renunciation or repudiation of the right to veto will help those who are trying to set up an Anglo-American bloc. All attempts to repudiate the right of veto in the Security Council should be rejected as an attempt to prepare a new war." Note the constantly reiterated Soviet fear of an "Anglo-American bloc" and the insistence on veto rights.

Ten days after September 14th was September 24th, a date also noted on the chart in DESTINY for October,

1946. The date brought Josef Stalin's widely-discussed pronouncement on international relations, a statement which many observers saw as presaging a shift in Soviet foreign policy. However, more astute diplomats pointed out that the statement could just as well indicate that Russia was readying a "get tough" policy of its own. They cited particularly Stalin's insistence that early withdrawal of American forces from China was necessary to the maintenance of peace as constituting a "virtual demand" for such evacuation. Also significant was Stalin's statement that "Monopolistic possession of the atomic bomb cannot last long," clearly implying that Russia expects to have it herself before long.

That the more pessimistic observers were correct in their assessment of the Stalin statement is shown by the complete lack of change in Soviet policy since it was enunciated. But those familiar with Communistic dissembling know that deeds count more than words, so it is revealing to note that on the very day Stalin's pronouncement was forthcoming, the Soviets delivered to the Turkish government in Ankara a note reiterating the demand that Turkey and Russia organize a joint defense of the Dardanelles, to the exclusion of other powers.

The Dardanelles constitute another "fever spot" which may be expected to appear consistently in the news, since the strait provides the most strategic opening through which Anglo-American naval power might strike at the "soft under-belly" of the Soviet Union in the event of hostilities, and Russia may yet choose to strike at Turkey to assure herself control of the waterway.

A further item of importance on September 24th was another United States note to Russia on Hungary in which Soviet denials of huge withdrawals of food and manufacturing were rejected and Soviet failure to live up to the Yalta agreements for common action on economic problems in Hungary was charged anew. With this note U.S. patience began wearing thin, since the text read in part, "My government has regretfully concluded that it will be impossible to obtain agreement between our two governments as to the exact situation now existing in Hungary and as to the causes of that situation, and accordingly my Government considers that no useful purpose will be served by further assertions and denials."

The three days of September 24-26 brought another crisis area, Greece, sharply into the headlines with news of heavy fighting in the mountains of Thessaly and Macedonia. Both Greek and British sources described this as a small-scale civil war, while a Greek Embassy spokesman termed the disturbance "an invasion of subversive elements from Albania and Yugoslavia with the connivance of the two governments."

DESTINY readers who have been following the DeCourcy Reviews could hardly have been surprised at this outbreak, since it had been foreshadowed for months. And while it so far has not developed into the all-out struggle for Greece, it is nevertheless ominously indicative of events to come.

On September 26th, British government sources in London stated that British forces might intervene in Greece's civil war should the Greek army be unable to crush the Communist uprising.

While all this was transpiring, the Paris Peace Conference continued its prolonged and fruitless debates, hampered at every turn by Soviet wrangling and temporizing. The climax came on October 14, 1946, just before the conference adjourned, when Mr. Molotov announced that Russia was "not satisfied" with the conference's decisions and does not consider herself bound by them. On this discordant note ended some ten weeks of acrimonious discussion, and still there was no peace.

Refer now to the Chart (top section) and see the significant chronological markings of this October 14th date, coming as it did 420 days solar after V-J Day (August 14, 1945) and 2×286 days solar before the Great Pyramid's coffin date of May 16, 1948.

The mean date of 420 days after V-J Day found Greece again in the news when a British Government spokesman, describing the situation in Macedonia as "touch and go," revealed that Britain was considering supplying arms to the anti-Communist forces.

On October 22, 1946, 2×286 days mean before May 16, 1948, British Foreign Secretary Bevin gave a detailed review of British policy, during the course of which he warned that the Potsdam Pact must be observed in its entirety or else scrapped, that "outside interference with Greece must stop," and that a cease-fire order in the

"war of nerves" is necessary for international negotiation of the Dardanelles issue.

October 23, 1946 brought the opening of the United Nations Assembly meeting in New York City, a session delayed a month by the prolonged discussions at Paris. This was the second UN Assembly meeting in history, the first having come on January 10, 1946, four times 65 days after the opening of the San Francisco Conference on April 25, 1945, and also 370 days (Deluge duration) after January 5, 1945 when Soviet Russia recognized the Lublin régime in Poland. This last event, which gave unmistakable warning that Russia was to pursue a unilateral policy in eastern Europe, was connected to the Czech-Soviet treaty of December 12, 1943 by the measure of Israel's tribulation, *i.e.*, 390 days.

Refer again to the chart and note the remarkable fact that the second meeting of the UN Assembly is separated from the first by the *precise interval of 286 days* — the measure of human error! How clearly this brands as futile the peace-making efforts of the heterogeneous nations — large and small, Christian, pagan and atheistical — now loosely amalgamated under the United Nations' banner!

October 23, 1946 is also 666 days lunar plus two after January 2, 1945 when the Big-Three parley, later to be known as the Yalta Conference, was announced.

Next in sequence came the important three-day period of October 30-November 1, the full chronological significance of which was given on charts in DESTINY for August, 1946 and October, 1946. For October 30th there were three noteworthy developments, all presaging crises to come. First, Russian-satellite Poland moved to drop the Franco case from the Security Council agenda, thus permitting the Assembly to take up the matter.

On the same day, the Albanian government sent two communications to the United Nations in which it charged 1) invasion of Albanian waters by British warships, and 2) border incursions by "Greek Monarchist-Fascists." The second charge is particularly interesting in view of the fact that a Greek spokesman had already blamed an invasion of subversive forces from Albania for the uprising in Greece.

It was also on October 30th that the United States, through its chief delegate to the United Nations Assembly,

set forth American policy on issues raised the previous day by M. Molotov in a speech before the Assembly. The Molotov address, characterized as "smart," "tough," "aggressive," and "disappointing" by various diplomats, opened the disarmament issue and called for a general limitation of armaments among all nations as well as the outlawing of the atomic bomb. In reply, the United States welcomed the proposal, but made it clear that there must be a system of international inspection and other means to prevent violation and evasion.

"After the last war we made the mistake of disarming unilaterally," Mr. Austin warned the Assembly. "We shall not repeat that mistake."

The disarmament question should be watched as it comes up for discussion in the UN sessions. However, if Russia's purpose in raising it was to inveigle the Anglo-Saxon powers into another battleship-sinking spree, then Mr. Austin's forthright statement must have been a great disappointment to the Soviets.

On November 1st, Poland presented two resolutions on Franco Spain to the United Nations Assembly, one calling for member nations to sever all diplomatic ties with Spain, the other recommending that the Franco government be barred from membership in all organizations and agencies connected with UN. Thus the ticklish Franco case formally reached the General Assembly agenda.

DESTINY readers who now care to refer back and fill in the October chart (Page 342-3, DESTINY for October, 1946) will be rewarded with a thrilling panorama view of events as they sweep forward to crucial developments ahead:

The *Spanish Question* was in the news both at the opening and the close of the period charted, on June 18th, and again on November 1st.

Hungary was in the news twice, with sharply-worded notes from the United States to Russia on July 26th and September 24th.

Yugoslavia was noted four times, on August 18th, September 1st, and again with strong United States notes on August 20th and September 3d. (This last date should have been included in the chart, it being 2520 days solar plus two after September 1, 1939 and 2×1290 days lunar before August 20, 1953.

The *Dardanelles* figured twice, on August 20th and September 24th.

Greece likewise appeared twice, in the three-day period of September 24-26, and again when the Albanian charges against her reached the United Nations on November 1st.

Thus it would seem that the chart was remarkably accurate in dating the principal skirmishes of the diplomatic war now being waged with mounting bitterness on many fronts.

November 3, 1946, 3520 days lunar before August 20, 1953, brought a development closely linked with disarmament when President Truman reaffirmed the United States policy of retaining those Pacific bases regarded as necessary for security. Coupled with Mr. Austin's proscription of unilateral disarmament, it indicates a sane, realistic outlook toward the problem among American officials.

The over-all period of October 30-November 3 brought the climax of the American election campaign, in which the issue of Communism figured prominently. Russia herself injected the issue a week or two previously when she indicated her approval of all candidates backed by the CIO-PAC, and on November 3d, just before the election, the Moscow radio again lashed out at the Republicans, charging that the party was advocating a "tough policy" toward Russia and that the "reactionary press" was raising a call for a new war.

The resounding Republican landslide in which the election resulted constituted a slap at radicals of all descriptions, since it was mainly Democratic candidates who had CIO backing. However, in determining that the United States must travel the next two years under a divided government—Republican Congress and Democratic President—the election almost certainly set the stage for additional difficulties in the critical months ahead.

November 3d also brought new outbreaks of violence in two persistent "fever spots"—Trieste and Palestine.

Albania returned to the headlines on November 8th when the U.S. State Department announced that efforts to find a satisfactory basis for recognizing Colonel General Hoxha's left-wing régime in Albania had been abandoned. The American mission had been recalled after Hoxha refused to honor treaties made with King Zog's government. (The date of this was 666 days solar after the Big-Three meeting announcement of January 2, 1945.)

November 10, 1946 was very sig-

nificantly marked chronologically, it being the third day made perfect of November 8, 65 days after September 6, and also 8 x 1260 days solar after the Armistice of November 11, 1918.

There were two ominous developments. In France, the Communists emerged from the national assembly elections as the nation's dominant party, with a popular vote lead of almost 450,000 over their nearest rival, Bidault's Popular Republican Party. Fortunately, the Communist victory left them short of a majority in the assembly, so they will probably be unable to maneuver their party-head (Thorez) into the premiership immediately. However, the wide division of power gives little promise of settled conditions in France, and should the virulent Communist minority, taking advantage of chaotic conditions, eventually gain control of the government, it would be a catastrophe for the Anglo-American cause.

A similar situation prevails in Italy where, also on November 10th, the leftist "Bloc of the People," a coalition of Communists, Socialists, and smaller parties, gained a sweeping victory in Rome, administering a severe setback to Premier Gasperi's Christian Democrats. The Italian situation is even more perilously balanced than the French, and the danger of a Communist triumph greater.

As this is written, the UN Assembly meeting is in its fourth week. By the time its sessions are concluded, the world at large will presumably have a fairly representative idea of the peace which the fifty-odd participating nations would like to establish. However, when all the flurried sessions, all the debates and addresses and roll-calls have become history, it is a safe conjecture that the peace will be unwritten. For one delegate is not present, nor even invited—the Prince of Peace.

There will perhaps be much discussion of Palestine and Great Britain's mandate over the Holy Land. How much time might be saved, how much wrangling obviated, were the world-planners to seek and be guided by the clearly-enunciated Divine will here instead of seeking a purely human solution! For there is a Divine Plan for Palestine and Jerusalem:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof

as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isa. 62: 1-3.)

Confusion and discouragement will deepen as the UN delegates grapple with national animosities and ambitions, while the cleavage between the two great blocs grows deeper. It is inevitable that this should be so, for the assembled diplomats are disregarding the plan for world peace which must prevail in the end:

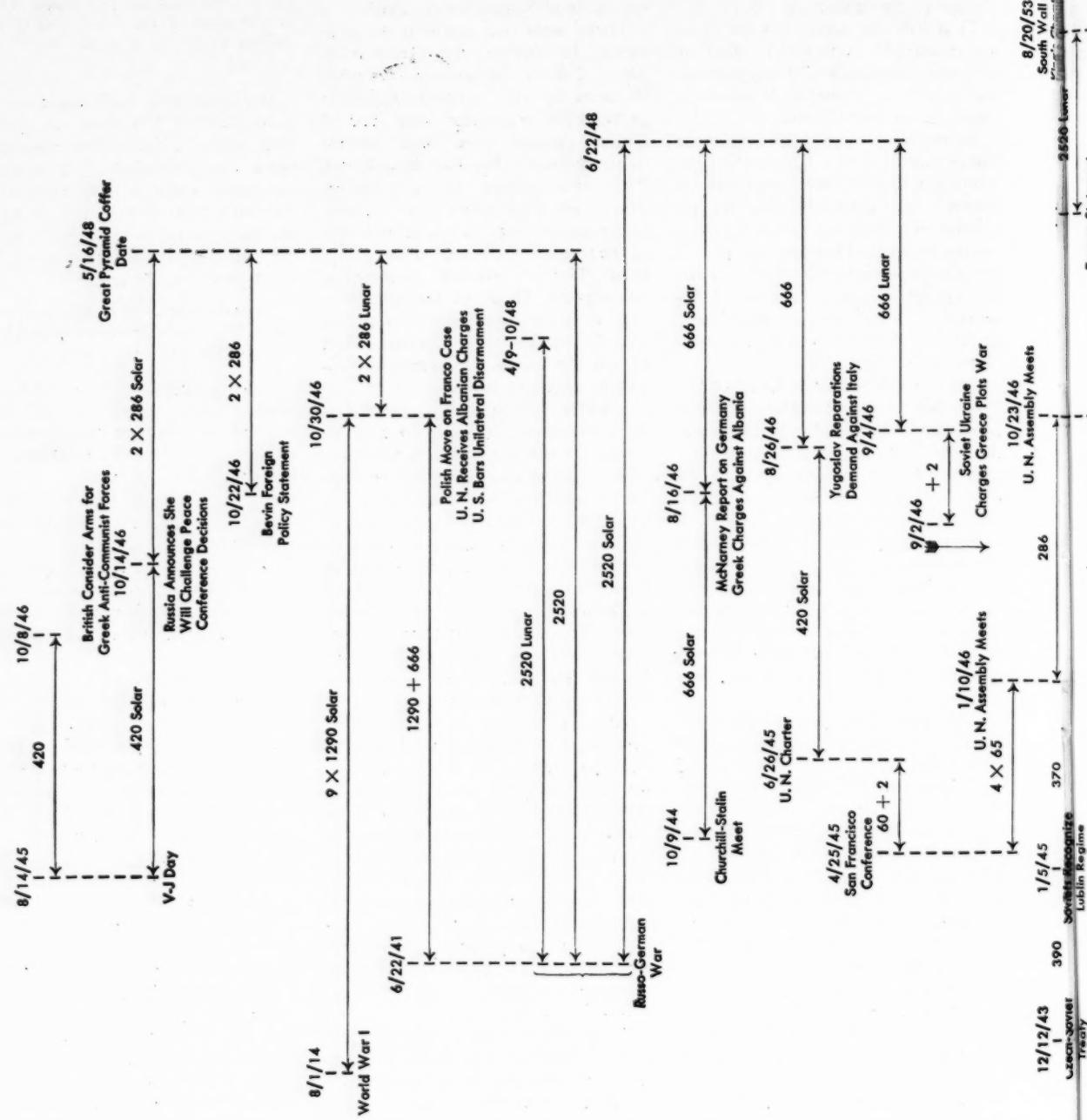
"And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one." (Zech. 14: 9.)

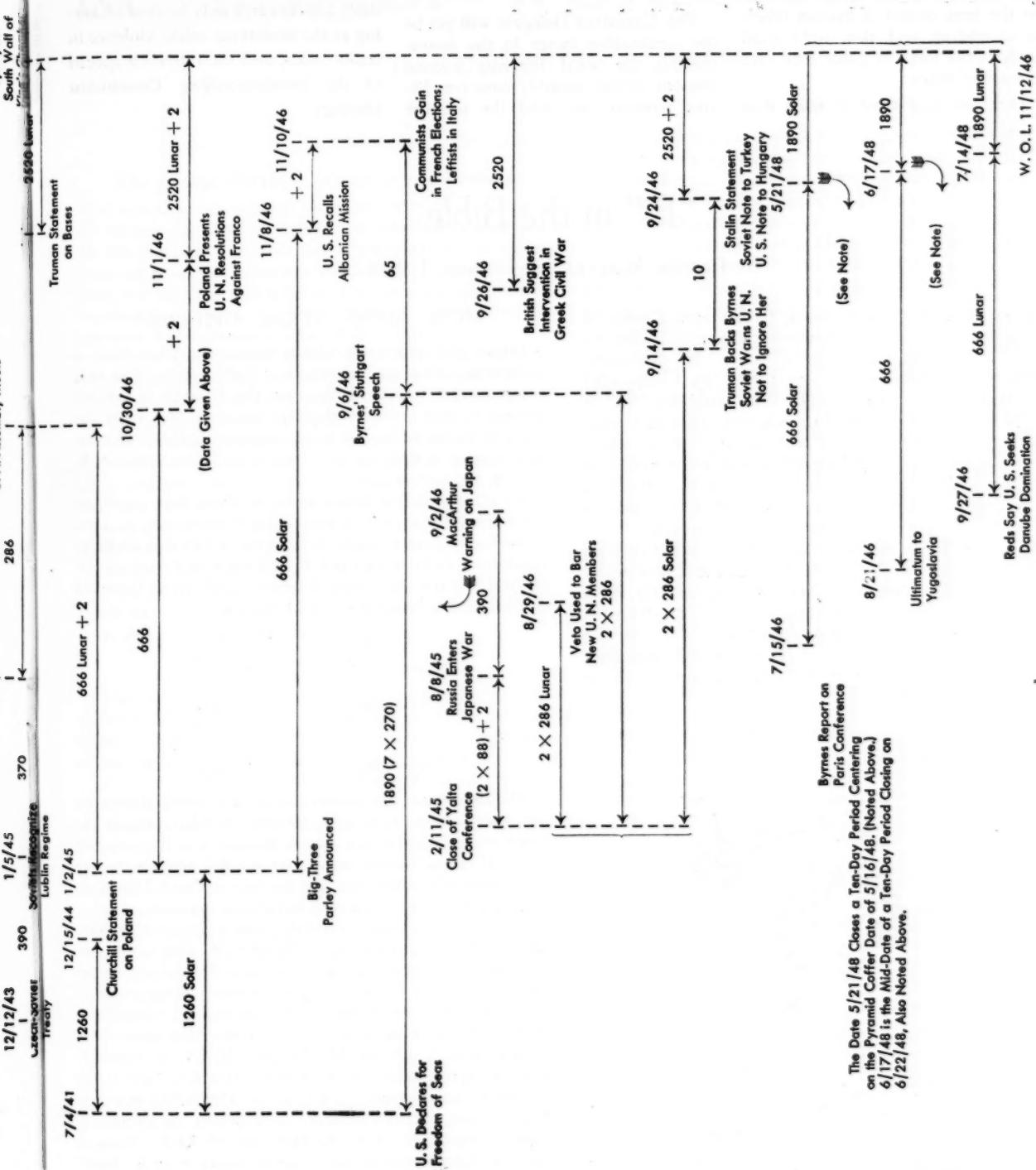
It is a dismal commentary on human wisdom that every wrong, futile method of attaining peace must be tried before the right way is accepted. But such has been the case all during the long night of human rebellion against God. There are perfect statutes provided by an all-wise Father, but men have chosen instead to govern by a patchwork of purely human policies, and have reaped thereby an unending harvest of strife and tumult and hardship.

In his recent broadcast to a Catechetical Congress in Boston, Pope Pius XII stated, "Men must be brought to be conscious of the fact of God's existence, of their utter dependence on His power and love and mercy, and of their moral obligation to shape their daily lives according to His most holy will." The only hope for a troubled world lies here, that through the pressure of deepening crisis, more and more men will be led to seek and accept the Divine way to peace, prosperity and happiness, abandoning the willful human policies which have made the world a shambles and brought civilization to such a dire strait that its very life is threatened.

There are scattered signs that the requisite spiritual renaissance is under way; it must gain strength rapidly if it is to mitigate the looming travail, for an accelerated tempo of events may be expected in the months ahead.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." (Isa. 61: 11.)





The Date 5/21/48 Closes a Ten-Day Period Centering on the Pyramid Coffin Date of 5/16/48. [Noted Above] 6/17/48 is the Mid-Date of a Ten-Day Period Closing on 6/22/48, Also Noted Above.

In the midst of all this, the beacon of prophecy becomes a continuing comfort, bringing as it does assurance that the long period of human rebellion is ending and that light shall shortly break forth to guide men into the ways of peace:

"They also that erred in spirit shall

come to understanding, and they that murmured shall learn doctrine." (Isa. 29: 24.)

The Uninvited Delegate will yet be the dominating factor in the peace-making, for what faltering human wisdom cannot possibly contrive, Divine wisdom can. And the promise

that this shall be done makes heartening reading in these days when the daily papers carry only news of bickering at the conference table, violence in many lands, and the relentless spread of the freedom-stifling Communist ideology.

"Pi" in the Bible

BY COMDR. WALTER M. WYNNE, U.S.N.

THE well-known mathematician, Dr. Edward Kasner, is in the habit of relieving classroom tedium by asking his pupils to bring in mathematical "jokes" for discussion. When this was asked of me, one day in '39, I responded by asking him (no pun intended) if he could find "pi" in the Bible. His answer was, "I suppose you can, somewhere, find a rough approximation such as $3\frac{1}{4}$." Here was a distinguished veteran of "math," probably the man best versed in its lore, but he did not know that the value of π is enshrined in the Scriptures — and no approximation either, but correct to the fourth place of decimals.

It is found in the second book of Daniel, in the account of Belshazzar's feast. During the debauch the king watched the hand that wrote on the wall whereupon "his knees struck one against the other" (Daniel 5: 5, 6). The "mathematicians, astronomers and lawyers" were called in but none of them were able to aid the king's understanding. After all, neither would you, if you had no more than the four numerals:

1 1 0 4

presented to your vision:



John L. Lewis: "What do I care; it's not my boat."

MENE MENE TEKEL UPHARSIN

Daniel had no trouble with it because he knew that, as a fraction, $.1104$ was the excess of "pi" over 3. You may not recognize it as such because the fraction is not expressed in our ordinary decimal notation, but is to the base, or radix, of 8. The latter notation begins this way: 0, 1, 2, 3, 4, 5, 6, 7, 10, 11 — where 10 is our ordinary 8, 11 is 9, 16 is 20, *et cetera*.

To illustrate: it is much easier to show that $.1416$, or the excess of π over 3 in our ordinary numerals, is $.1104$ to the base 8 than to prove the reverse. To do this multiply $.1416$ by 8. It makes $.11328$. Reject the 1 and continue by multiplying the remaining fraction $.1328$ by 8. If we do this four times in all, the work looks like:

$$\begin{array}{r}
 .1416 & 1) .0624 \\
 8 & 8 \\
 \hline
 1) .1328 & 0) .4992 \\
 8 & 8 \\
 \hline
 1) .0624 & 3.9936
 \end{array}$$

The last figures are almost 4.0000. The rejected integers are, therefore, 1, 1, 0, 4 or, in other words, $.1104$ is the same as $.1416$ but to the base 8. Because π is the measure of a full circle, Daniel knew that the Babylonian empire had come full circle too; the jig was up and Daniel so informed the king in his own inimitable manner.

I pass over the linguistic difficulties in connection with MENE, MENE, TEKEL, UPHARSIN. The words are not Hebrew. A good bit of the books of Daniel are not in Hebrew but in a *lingua franca*, or commercial language of the time; a dialect of Aramaic sometimes called "Chaldee." The words have intrigued and nettled philologists for a long time and still do. MENE (or MENA) is probably cognate with the Greek prefix *mono*, meaning "one"; the "beginning of measure." TEKEL (or THEKEL) is purely Semitic and means "nought," interpreted by Daniel as "found wanting." UPHARSIN (or PERES) bears a curious resemblance to and may be cognate with "four" in the Teutonic languages. Both UPHARSIN and PERES have the triliteral root P-R-S and meant "half"; *i.e.*, half of the base number (8), or 4. It is also likely that the Latin *pars* or "part" is from the same source.

The point is, nevertheless, that this Biblical recording of "pi" is older than Archimedes!

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, Dec. 1, (By Cable)

The Jigsaw Puzzle — America and Britain

IN ALMOST every country there are three main divisions of opinion. First, there are those who favour irrevocable attachment to the Anglo-Saxon system. Secondly, there are powerful minorities which think the only way to avert war and to create a Leftist State is to go right in with the Soviets. Thirdly, there are those who think that the best way is to balance between Russia and America.

Strategy and economics make the Anglo-Saxon association inevitable against the wishes of many Anglo-Saxons. The amount of common ground which the English-speaking nations share between them, plus the vast differences in their character, make it an unusually vigorous partnership. America has what Britain lacks, and vice versa. The bitter criticisms between the partners, the rivalry, roughness, and toughness — are all part of the enterprise.

Nevertheless there is in Britain a powerful and determined minority which is utterly opposed to the association. There is a similar minority, though probably a less powerful one, in the States. It is British opposition to a joint Anglo-Saxon policy which is most notable at present. Ten years ago it was the other way round.

The British Zone of Germany

Hundreds of thousands live in rat holes under the rubble, without sanitation, heat or light. They crawl out, white-faced, to creep about their world of ruins only to despair of finding the official food ration. The hunger is great.

Much of the rubble is still sprawled over pavement and street just as it fell two or three years ago, yet the thousands of idle bulldozers left from the war in different parts of the world could move this filth away in a relatively short time. Without such methods no one can say when it could be cleaned up. If they started moving only 1,000 tons a day from Essen it would take fifteen years to finish the job.

Physically and politically the situation is slowly drifting towards a gigantic catastrophe. No such catastrophe need occur. The situation is still controllable. In six months or a year it won't be.

Here is a paraphrase of a report from a friend of ours who works in Germany. It is a grave statement:

"Now that the German elections in . . . are over, I should like to give some information I have gathered in the area around here. The Social Democratic Party has scored great success. It now dominates most of the official positions, although it really only represents about 45 per cent of the electorate. This success is largely due to the favoritism shown by the Regional Military Government. The British authorities have created facilities for the SPD to the detriment of other parties. For example, its newspaper in this area was allowed to print two hundred and fifty thousand copies, whereas the opposition newspaper here was only allowed to print one hundred and fifty thousand.

"It has been very difficult for the opposition to get good candidates owing to the Gestapo methods of the Field Security Police. This organization which ought to have no politics is, in fact, strongly sympathetic to the SPD. When the Opposition selects a candidate likely to win, the Social Democrats go to the Field Security Police, and too often between them they devise some evidence so that the proposed candidate is graded as a Nazi and stopped from taking part in political life.

"The officer in charge of Intelligence in this area is a convinced Leftist, much more extreme than the Socialist Government in Downing Street. De-Nazification policy in this area has become ridiculous.

"The consequence is that people are beginning to look away from Britain towards the east. The only people who are pleased are those who want to see Germany dominated by Russia or a Russo-German alliance.

"The Russians are pressing for a Central Government. If the British and Americans get so sick of bad news from Germany that they capitulate and agree to this, we shall have a Cabinet of Ministers in Berlin with a press and a radio. Whenever these Ministers want something from the Western Powers, and do not get it, they will go to the Russians, and vice versa.

"One more vital fact in this connection: Some sick German prisoners recently returned from Russia, and when interviewed by one of our informants, declared that before they left they were seen by a representative of General Von Seidlitz, and asked to join the German Army now being formed and trained in Russia under him. Paulus and Seidlitz were chiefs of the Union of German Officers formed by the Russians during the war."

Notes on Austria

The position in Austria is getting steadily worse. The occupying powers have failed to collaborate and the various zones are in a hopeless mess. The Austrians are made more pessimistic by the conviction that the quarrels they have seen between the Allies on their own soil will extend throughout the world. This deep pessimism has a great effect upon morale.

The Austrians know that Russian spies are at work in all the zones, gathering information against their former allies. They have seen the growing bitterness between the Americans and the Russians. The wholesale transportation of industrial plants to strategically secure areas of Russia and the removal of workers, has had profound influence, further convincing the Austrians that trouble on a world scale is brewing.

Then there is fresh anxiety about atrocities. Very often these stories are exaggerated. But some are not. Here is a story of something that happened the other day. There was a ball near Stpoelen and a Russian soldier came in and asked an Austrian girl to dance with him. The girl said she could not because she was going to dance with an

Austrian boy, whereupon the Russian kicked the girl and the Austrian boy went to help her. No one was seriously hurt, but Russian officialdom intervened. There was a military trial of all the Austrian boys and girls present at that ball and the whole lot were condemned to a year's forced labor in Siberia, except the two over whom the trouble started. They got five years. Siberia for the girls has no geographical significance. Their destination is, in fact, quite a different one. They go to Red Army brothels. It is high time the world was told this bluntly.

The Spanish Tango

A short time ago the Spanish Ambassador in London had a distinguished official visitor who warned him that some of the United Nations were now being pressed so strongly to break off diplomatic relations with Franco, and to apply economic sanctions, that within a few weeks there might be a really serious crisis. The Ambassador, impressed, flew home. He saw the Foreign Minister and Franco. Temperamentally complacent and vain, Franco was not at all disturbed. Moreover, he is badly informed by the Military Intelligence, which grievously misled him during the war and is still wrong.

The Spaniards are desperately anxious to avoid another civil war. Even the most anti-Franco parties inside Spain would prefer things to go slowly without a civil war than quickly with one.

The Russians will do everything in their power to gain control of the Spanish Peninsula. Kremlin policy is to dominate the Dardanelles and the Straits of Gibraltar; direct military pressure upon Turkey; an anti-Franco campaign *vis-à-vis* Spain. These moves are deliberate. The pressure at both ends is heavy; the Turks being under even greater threat than the Spaniards.

The only solution for Spain satisfactory to Britain and acceptable to America, would be the gradual retirement of Franco, and the rise of constitutional monarchy. Short of this there is no solution which is not fraught with danger.

Yugoslavia

The official Russian statement confirmed by some press reports that all Soviet troops have left Yugoslavia, causes surprise to our observers. Russian units have recently been seen on Yugoslav soil in the areas of Celje, Karlovac, Cerknica, Ogulin in the west, and in the east around Pirot, Leskovac, Vranje Kumanova and Novipazar. The numbers cannot be assessed, but they are considerable. Moreover, there are Russian troops along the Hungarian-Yugoslav and the Bulgarian-Yugoslav borders.

The Russian Scene

There is a widespread feeling of unrest amongst the population. It is not due, however, to any organized opposition or propaganda hostile to the régime. With the exception of some underground groups in the Ukraine, which occasionally attack industrial plants and railroads, there is no such opposition. There is jockeying for place within the hierarchy. The ambitions of younger leaders grow. The reaction to the slightest sign of political popularity of any purely military commander is sharp.

The unrest which observers notice does not even spring from a conscious opposition to Communism; though that is not to say there are no anti-Communists. There are many, but they have no precise programme; they read

and hear nothing which is not of Communist origin, they only have an instinctive craving for something else, that is all.

Then there is fear that the present world situation will lead to a third conflict. This is widely believed, despite Stalin's reassurances. The whole blame is laid upon the Anglo-Saxons. The American and British public haven't the slightest idea of the virulence with which they are attacked by Soviet radio and press. If every newspaper of Britain and America devoted one full page per week (without comment) to a summary of what the Soviet radio itself says, the public would be appalled. The attack is persistently violent.

In consequence, the Russian public honestly believes that there is danger of war, and that it comes from the Anglo-Saxons and from them alone. The people do not want war, but if the government tells them it is necessary, our observers are convinced that they will fight with dogged confidence and self-sacrifice for a time. There is widespread belief in Soviet might, and that the Anglo-Saxons would be beaten. All this is very dangerous.

Research into atomic secrets and — this should be stressed — secrets beyond that, continues with every conceivable resource of science, manpower and money devoted to it.

The Soviet Union is reorganizing itself. Many elements of disintegration remain, but all the forces necessary to create a world crisis exist. Russia is fast approaching the time when she will have the power to strike heavy blows with great preliminary success. That was not the case eighteen months ago when she staggered exhausted and almost prostrate into Berlin while the Anglo-Saxon Allies were in the plenitude of their power.

The King of the Belgians

The friends of King Leopold declare that the Belgian Government dare not have a plebiscite because it would come out in favor of the King. His enemies say that even if that were true, there would be a strong minority against him, and kings cannot thus govern. They say, moreover, that in letting things drag on the prospects of the Crown Prince are being spoiled. The King still insists that it is wrong to sign away a birthright when one is convinced that one has done nothing amiss. To sign it away just because some politicians wish it would, he thinks, be wickedness. The most difficult part of the whole business is certainly his marriage, to which some Belgians undoubtedly feel political and others social hostility.

An Important Retrospect

It is astonishing that there has been so little reaction to the extremely important written parliamentary reply given by Mr. Attlee about German invasion plans in 1940. The significance of the reply seems to have been missed by almost everyone. The facts reveal that except for certain purely formal naval planning (of not the least significance), Germany had no plans whatsoever for the invasion of Britain, nor did she make any preparations of any kind up to the fall of France.

The foregoing is the sixteenth monthly presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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The Curtain Has Risen for the Last Act

By REV. E. J. SPRINGETT

ED. NOTE. This is an address given at the National Convention of the Anglo-Saxon Federation of America held in George W. Brown Hall, New England Conservatory of Music Building, Boston, Mass., September 6-8, 1946. Other addresses will be published in coming issues of DESTINY.

MUR. CHAIRMAN, Ladies and Gentlemen, Fellow Citizens of the Commonwealth of Israel: Before I say anything by way of an address, I want to read just a few verses from God's Word written, which I think can form the background of the thoughts I want to invoke in your minds and give in part the meaning of what is going on at the present time. I have chosen to read to you the first five verses of the 83d Psalm, for therein is a clear picture of the things actually taking place in the world today:

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee."

I feel it a very great honor to have the privilege of being the first speaker at this convention. At the same time, while I recognize the privilege, I also feel the responsibility. Because this convention is, as you have already heard, a tremendously important gathering, not from the point of view of numbers, nor from the point of view of prestige or influence which it exerts in the city of Boston, in the United States of America, or even in Canada, but from the point of view that it is engaged in the most tremendous task ever committed to any people. I was not asked to speak on any particular subject. I was simply asked to give the title of the address I would deliver. I can, therefore, go a little abroad

in the field without being confined by instruction and I am taking upon myself as a fellow worker with you, and the Executives of your Federation, to suggest as the keynote of our convention here for the next few days the realization of our responsibility, which is this: I believe with all my heart that a task has been given to our joint organizations, the Anglo-Saxon Federation of America, the British Israel World Federation of Canada and the British Israel World Federation of London, England, which has not been given to any other institution or organization. That task is this: We have to carry out — and mark you, it evolves upon every one of us, not merely the officials — the same mission that was given to John the Baptist: To make ready a people prepared for the Lord. I believe that ought to be the keynote of this convention, and it is our duty, our responsibility, our task and our privilege.

Our responsibility involves the recognition of the fact that, if we are to make ready a people prepared for the Lord, we must make sure, first of all, that we are prepared ourselves. We cannot talk about preparation to anybody else, unless we have undergone the necessary training ourselves. I do not know, neither do you, it is not our province to know just how ready we are for the Lord. He, and He alone, knows that. But I do believe it is tremendously essential now that every man and woman who professes himself and herself to be a Christian, and particularly every man and woman who claims to have any knowledge whatever of the Gospel of the Kingdom, should face the question of preparedness in that connection.

Naturally, as the speakers at this convention endeavor to bring before you who are present the truth regarding conditions as they are in the world, and as they are about to be, their information is taken from the authoritative standpoint of the Bible,

God's Word written. That is the foundation of our organization, and we have no other. We are accused sometimes of going away into fields that are separate from the Bible altogether. It is true that we do embrace other studies, other avenues of research. It is true that we make reference to the Great Pyramid and its chronology. We rely tremendously upon the findings of modern archaeology; we make a very careful study of history, ancient, modern and contemporary. It is true that we venture into the realm of a philology. But all of those fields are used simply as corroborative testimony to the authenticity, the authority and the absolute truth of the Bible.

I know that before me there are a large number of people who probably know as much about the Bible as I do, and who have become imbued with the principles of the Gospel of the Kingdom. Some of the things, therefore, that I shall say, are to them old truths. I hope that they are not stale! But, to others among you who may not be so imbued with this knowledge, I want to affirm categorically that there is no organization, no institution, no body of people which uses the Bible in exactly the same way that we do. We do not, and we never have placed any interpretation upon the plain words of Holy Scripture. We leave that to other people. Practically every other religious body is guilty of placing an interpretation upon the plain statements of the Book, and very often those interpretations bolster up particular ideas and theories. Today, in the glaring light of conditions as they are, in the bright searchlight of the fulfillment of prophecy, we are finding more and more that those people who have been in the habit of placing interpretations upon the teachings of the Book are becoming more and more discredited.

We maintain that the Bible says what it means and means what it says; that the more you endeavor to impose

a meaning upon the plain matter-of-fact statements by way of interpretation, the farther you get away from the truth of the Book. We present the Bible with the key which is the knowledge of the identity of the House of Israel; the knowledge of the clear distinction between Israel, Judah and the Jews — the clear and definite statement of fact that we who profess and call ourselves Christians, who are of the Anglo-Saxon-Celtic peoples, and who are not racially Jews, *are not Gentiles*, as you are taught so often from church pulpits.

The story of the Book is the story of the race to which you belong, the Anglo-Saxon-Celtic peoples, and we point out to you that the progenitor of the Anglo-Saxon-Celtic peoples is Abraham. With Abraham God entered into a particular covenant relationship, a covenant which has never been broken, a relationship which still stands and includes promises which have been and are being fulfilled to the letter in our generation. The covenant God made with Abraham was not fulfilled in his day; the covenant God ratified and confirmed with Isaac and with Jacob, whose name was later changed to Israel, was not fulfilled in the days of the Patriarchs.

The writer of the Epistle to the Hebrews, in that magnificent eleventh chapter, which has been called the Westminster Abbey of the Bible because it contains the honor roll of the race, declares that the heroes and the heroines of the past, the founders of our race, received not the promise of the covenant. He says:

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us, should not be made perfect." (Heb. 11: 39-40.)

We, who belong to this particular generation which witnessed the beginning of momentous years in 1914, which now, in accordance with the lifetime of a generation, is rapidly drawing near its close, have been given the inestimable privilege of witnessing the gradual but definite fulfillment of the promises of God contained in the clauses of the covenant made with the great progenitor of our race. The story of the Book is the story of the unfolding revelation, progressive and direct, of the divine plan and purpose in human history. We have been given by God, through the mediation of

men and women whom He chose Himself and inspired with the power and wisdom of the Holy Spirit, a dramatic preview of the course of human history. Those who understand this have never had, even in the most serious years of crises through which we have passed, nor in the dark days in which we are now living, any misgivings whatever regarding the ultimate outcome because we have the Bible. What it contains is for our admonition and learning because we are the generation witnessing the end of the age.

But it is essential that we realize the Bible contains information for our admonition, *i.e.*, for our training and discipline, to give us advice, to give us knowledge of how to regulate our conduct, our habits and our lives. There are a number of people who have no realization at all that the Bible is an admonitory agent. Paul points out exactly why that is so. He tells us that in his day, and it is as true today as it was when he lived, when the words of Moses were read in the Synagogue, there was a veil over the hearts of the people — a veil over their understanding. That is true today and it is tremendously important that we realize the time has come for that veil to be removed.

I am not talking about the veil, or covering cast over all people, to which the Bible also refers. I am talking about the veil that darkens understanding and makes enlightenment darkness rather than light. It is time we began to remove the veil, because in the story which is the dramatic preview of the Book, we must realize now that we have come to the last act — that the last act of the great drama of human history has begun!

I do not know how many scenes there are to be in the act but I believe it has commenced because we have reached the period in the working out of divine chronology for the first scene of the last act to commence.

We have been privileged as a generation to witness so many things transpiring that are indicative of the fact that the end of the age is very near. No previous generation has witnessed the things we have seen. No generation could have done so. They could not have happened sooner, because everything in God's great plan and purpose works in time and on time. God's time clock is never a minute early, nor a minute late. He

has decreed, and He still decrees the times and the seasons.

The greatest event that ever occurred in human history was the coming in human flesh of Jesus Christ. One reason for that statement is that His coming in human flesh brought about the redemption of Israel. It also brought about and made possible the salvation of mankind. Now the coming of Jesus Christ in human form — when He made Himself of no reputation, when He took upon Himself the form of a servant and was found in the likeness of men, and humbled Himself and became obedient unto death, even the death of the Cross — was timed exactly to the minute.

That is why Paul said, "When the fulness of the time was come." Not "the fulness of time" but "when the fulness of the time was come, God sent forth his Son." That is why Jesus Christ began His ministry with these words:

"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1: 15.)

It is true that Jesus said to those who asked Him a definite question relative to the time of the restoration of the Kingdom of Israel:

"It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1: 7.)

What He was saying in effect was that the fulfillment about which the disciples were asking was for a later time so that they need not be concerned about it then. Theirs was the immediate task, embodied in the words, "Ye shall be witnesses unto me," which would lay the groundwork for the later fulfillment when the time is fulfilled. At the same time, He also stated in His teachings that there would be many things taking place that were indicative of the rapidly approaching end of the age. There is nothing else to take place now except those things which belong to the last act of the great drama of human history. Concerning them Jesus Christ admonished us:

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21: 31.)

That is what leads me to say we are now in the last act of the great drama of human history. The great conflict of the ages is the eternal

struggle which has been going on since the beginning of the history of humanity, between God and the devil, between God and anti-God, and now between Christ and anti-Christ. That conflict began when the devil attempted at the beginning of human history to frustrate the divine plan and purpose for humanity. Throughout the ages the work of the devil has been the endeavor to frustrate the intention, the plan and purpose of Almighty God, and to put an end absolutely to the possibility of the functioning of the Kingdom of God on earth. He has gone about it in many ways and the main method that he has used has been the endeavor to create doubt in the minds of men as to the reality of the purposes and the certainty of the promises of Almighty God. In his endeavor to create doubt by various methods, he has always brought into being spurious and counterfeit systems which, because of their glitter and close resemblance to the divine plan, are accepted by people in whose minds the devil has worked successfully.

It is not merely a question of preventing the introduction of communistic practices, of the permeation of public life today by communistic propaganda. That is of essential importance but, beyond that, each one must be fully aware that, in the last analysis, the last manifestation of evil propaganda and the counterfeit systems of the devil is the attempt of Communism to introduce an economic and philosophic order diametrically opposed to the Kingdom of God. Our clarion cry ought to be now: "The Kingdom of God versus Communism," (Not "Communism versus the Kingdom of God.") That is putting the cart before the horse.) It does not matter so much to talk about Communism as being un-American or un-Canadian. What does matter is to point out that Communism is anti-Christ and we who profess and call ourselves Christians are enrolled on the side of Christ for the duration of the war — which is for life! We are urged to earnestly contend for the faith, once and for all time delivered to the saints; that is, to Israel. The faith delivered to Israel is the good news of the certainty of the functioning of the Kingdom of God here on earth. It will bear repeating to say that it is the devil's utmost effort to prevent this from taking place.

We have seen in the conflict of the

ages to which I have referred many previous acts and numbers of scenes within the acts. We have seen the disappearance of the great monarchical systems of empire. We have seen the rise of the totalitarian forms of government. We have seen dictators come and go. We have witnessed the power of the dictators who were ten in number at the beginning, then three evil "isms," Fascism, Nazism and Communism, now merged into the authority, power and domination of the remaining one — Communism. We have seen political systems disappear. We have seen our democratic forms of government go, just exactly as monarchical systems of government have gone.

You in America and we in Canada pride ourselves upon our democracy. But what is there to be proud of? It is true that democracy is the highest form of governmental administration ever conceived by man. But that is the highest thing you can say about it for democracy was never conceived by God! Your own great President, Abraham Lincoln, gave the favorite definition of democracy which you in the United States are proud of. We are too. He declared that democracy was "government of the people, by the people and for the people." That would be excellent, provided the people knew what they were doing. There is an old Latin saying that many of you know: "Vox populi, vox Dei." This is translated: "The voice of the people is the voice of God." That is not true, however. The voice of the people can never be the voice of God, unless the wills of the people are dominated and animated by the will of God.

We call ourselves a Christian Democracy. We claim that the United States and Canada are Christian nations. What, however, is a Christian nation? A Christian nation is a nation of Christians! On that basis can you find a Christian nation anywhere upon earth today?

It is because we have reached such a critical stage in the movement of events and in the progress of the conflict of the ages that a positive statement can be made that we are now in the last act. It is certain that the functioning of the Kingdom of God upon earth will not be an accomplished fact until the Battle of that Great Day of God Almighty has been fought. That particular event is the only one charac-

terized in the Bible as happening on *that great day of God Almighty*. There are many great days recorded in the Bible. There are many days included in the phrase, the Day of the Lord. The only one called *that great day* is the day of the final conflict — the day when Jesus Christ finds Himself with a war on His hands! It is rather startling to learn that Jesus Christ is the Commander-in-Chief of the armies of God and of Israel, but it is a fact.

It is well to bear in mind that it is the Christ who is the Commander-in-Chief of Israel's Armies with whom we must become reconciled today. We remember Him with reverence, with adoration and with love, and as the lowly Galilean. We remember Him with thankful gratitude as the Lamb of God who taketh away the sin of the world. We worship Him as the Lamb slain from the foundation of the world. We know Him as the Light of the world, the Way of the truth, the Light of the truth. Now we must learn to know Him as Commander-in-Chief of the armies of Israel and as our coming King! No longer is he represented in His lamb-like attitude, but in His lion-like aspect.

There is no doubt concerning the outcome of the struggle which is to end with the Battle of that Great Day of God Almighty. The stage is set; the actors are in their places; the curtain has risen. The nations, the peoples of the world, are playing their separate and distinct parts. Some of them have no knowledge whatever of the lines or the scenes that they have to repeat and portray. Others have a clear and definite knowledge of the purpose that is in their minds, although they, too, have no knowledge that they are being moved in accordance with the divine plan.

The prologue to the last act was played out last year in San Francisco. This was the bringing into being of the covenant of the United Nations Organization which we fondly imagined, and some still imagine, would be productive of the permanent peace and stability of the world.

A question was raised in regard to the statements of the covenant, particularly in relation to its preamble, or introduction, which was: How, where and to what purpose shall the name of God be introduced into the covenant? The representatives of the nations, Christian and non-Christian, who were there decided that God's name could

not be admitted to the covenant of the United Nations Organization. They debated the possibility of at least rendering a verbal acknowledgment to the name of God in the preamble but the right to do so was categorically refused and no voice was raised in defense of His Name.

The first scene of this last act was played in January, 1946 on the soil of the other section of Israel. The UN Assembly met in the capital city of the British Empire and Commonwealth of Nations. The delegates of the respective countries were entertained two nights before the formal opening at a banquet given by His Majesty, King George VI, and to his credit may it be said that in his official address of welcome to the delegates, he outlined the necessity to realize the need of absolute dependence upon Almighty God for the success of the undertaking.

But when the deliberating assembly met for its opening session in London, there was no divine invocation, no petition for divine guidance. All that was ever said that could in the slightest degree be regarded as a religious or Christian sentiment were the platitudinous utterances of Prime Minister Attlee of Great Britain, who hoped there would be a spirit of brotherhood and unity and unanimity in the assembly. Listening to the radio broadcasts of the proceedings of the assembly and hearing the paucity, the absolute absence of reference to God or petitions for His guidance, I remarked aloud to the radio:

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Psalms 127: 1.)

The United Nations Organization was condemned from that moment. It has no more power and no more possibility of success in the establishment of permanent peace and stability of the world than did the League of Nations. The Bible has declared it to be a wall of untempered mortar, and when the hail of God's vengeance strikes upon the wall, it will crumble, for the first official act of the UN before the world was a demonstration of man's intention to do without God.

Scene two was placed near New York City when the meetings of the Security Council began in March, 1946.

When the suggestions for the permanent location of the United Na-

tions Organization were made public, the *New York Times* published an editorial entitled "The Capital of the World." They eulogized the particular suitability of New York and its neighborhood for the home of the UN, which was to be the dominating administrative body of the affairs of the world. They mentioned how excellently well adapted New York and its environs were to be the capital of the world.

But such statements stem from a lamentable ignorance. The capital of the world has been selected by Almighty God. It will not be New York City, nor Washington, nor London, nor Ottawa. It will not be Moscow or any other city that has enjoyed the privilege of being capital of its own respective country. The capital of the world is Jerusalem, named by God, the City of God, the place He declares He has chosen.

The proceedings of the Security Council immediately gave a manifestation to the world of its absolute inability to do what it was intended to do. Incidentally, they provided the scene for the direct fulfillment of the prophetic story relative to the gathering together of the confederacy of nations, to which the 83d Psalm refers, and of which Ezekiel speaks in particular in his 38th and 39th chapters. The Bible tells us that Persia will be part of the great confederacy of nations attacking Israel at the time of the Battle of that Great Day of God Almighty. The modern name for Persia is Iran, and by juggling its veto power and winning a victory in the diplomatic battle of the United Nations Organization before the Security Council, the Russian bear swallowed the Persian lamb. Iran, which is Persia, has become to all intents and purposes part of the satellite nations of the Union of Socialist Soviet Republics.

Scene three of the last act is the Peace Conference at Paris.* It is a peace conference in name only for they are quarreling every day! They blackball each other in diplomatic language; there is no semblance of unanimity; nothing of amity, nothing of co-operative good will. Peace on earth can only come to men of good will but there is very little evidence of good will among the nations at

* Since this address was given the Paris Peace Conference has terminated its meetings and, as pointed out, has proved to be a complete failure.

tempting to draft peace terms.

There are other scenes to which reference might be made. There is the scene going on in Palestine and part of that scene was the Anglo-American conference on the Palestine problem. However, what all parties concerned continue to ignore is the fact that the question of the ownership and settlement of Palestine, and of the title deeds to this land, has forever been settled by a higher Authority than any that could be provided by human understanding.

The Bible states plainly that Palestine will be the focal point of the great struggle between the forces of God and of evil in the Battle of that Great Day of God Almighty. The Bible lands are the anvil on which the future of the nations of the world will be hammered out. The land of Egypt will not escape; all nations shall be gathered against Jerusalem to battle and then, in the vicinity of that city, the Lord Himself shall go forth and fight in behalf of His people. Then will come the dawn of the Greatest Day in all the human history; the dawn of the greatest era humanity has ever seen; the dawn of settled peace and righteous government, of social security, freedom from want and fear. Gone will be the darkness which now covers the earth, for the Sun of righteousness will arise with healing in His wings. Gone will be the days when men shall dream of conquest and prepare for war, for nations will beat their swords into plowshares and their spears into pruning hooks. Isaiah tells us they will not hurt, nor destroy, for:

"The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11: 9.)

Jeremiah enlarges upon that statement:

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them." (Jer. 31: 34.)

Jesus Christ Himself will usher in the period of regeneration of which He spoke when He declared that those faithful to Him will in the restoration sit upon twelve thrones, judging the twelve tribes of Israel.

Because we know these things are so, it is essential that we recognize our responsibility and make the necessary preparation, for the last act of the great drama of human history is now being played to its finale!

Burning the Sacred Scroll

By HOWARD B. RAND

FROM the thirty-fourth chapter of Jeremiah to the end of his book we do not have a consecutive chronological record of events. Instead, recorded for our information is a summary of facts and incidents in the life of Jeremiah pertaining to the controversy he was having with those in authority. It is very likely that these prophecies are recorded in this way to emphasize the certainty of the statements of the Lord reiterated by Jeremiah to Zedekiah. Let us, therefore, continue to deal with the book of Jeremiah in the order in which its prophecies are given, at the same time taking careful note of their chronological setting.

Prophecy Concerning Zedekiah

Jeremiah had prophesied that the city of Jerusalem would be taken and Zedekiah would be led away captive. This was the word of the Lord which had come to the prophet at the time Nebuchadnezzar and his armies came against Jerusalem and the cities of Judah:

"Thus saith the Lord, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire: And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon." (Jer. 34: 2-3.)

Emphasis was placed upon Zedekiah's eyes and because Jeremiah declared he would see Nebuchadnezzar and be taken to Babylon, while Ezekiel had declared he would not see Babylon (Ez. 12: 13), Zedekiah believed neither of the prophets. This apparent discrepancy was further borne out in that Ezekiel declared the king would die in the land of the Chaldeans while Jeremiah prophesied he would not die by the sword, but would die in peace

and at his death a peaceful funeral service would be held and the people would lament for him (Jer. 34: 5). All these prophecies came true, nevertheless, as verified by the record, for Zedekiah did not perish by the sword. He did meet and talk with Nebuchadnezzar, the King of Babylon, after which his eyes were put out and he was taken away to Babylon where he died in peace.

Liberty Proclaimed

In the stress and troubles afflicting Jerusalem Zedekiah made a covenant with the people at Jerusalem to proclaim liberty throughout the land. Every man should set free his manservant, and maid-servant, if Hebrews, according to the requirements of the Law of Release. Under the Law of the Lord, when an Israelite had served six years for a debt, he was to go free in the seventh year.* It was in accordance with the requirements of this law that Zedekiah called for the liberation of the people.

After this proclamation had been issued, and men and women were set free, the princes and people changed their minds, turned from the law, and forced the servants and handmaids, whom they had set free, into bondage again. The word of the Lord came to Jeremiah saying:

"Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day I brought them forth out of the land of Egypt, out of the house of bondage, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold [who had sold himself] unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear. And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the house which is called by my

* See "Digest of the Divine Law," \$2.00 postpaid. DESTINY Publishers, Haverhill, Mass.

name: But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids." (Jer. 34: 13-16.)

Repudiating the Covenant

It is evident that, due to the fact that Pharaoh's army was advancing from Egypt, the Babylonians withdrew from the siege of the city (see verses 21 & 22). Because of the seriousness of the situation before the armies withdrew, Zedekiah had made the proclamation to liberate all who were enslaved, and the men and women had been set free. When the danger from the armies of Nebuchadnezzar seemed to pass, the princes and people, who had set the slaves free, seized them again, pressing them back into service. This proclamation had been issued in the name of the Lord. The calf had been slain, solemnizing the covenant, for the princes of Judah and Jerusalem, with the officials, officers and priests, and the people, had passed between the sacrificial parts of the slain animal. This act, in the name of the Lord, signified that, as the sacrificial animal was cut in two, so would they be subject to be cut in twain if they broke their covenant. The Lord declared:

"Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they made before me, when they cut the calf in twain, and passed between the parts thereof . . . I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth." (Jer. 34: 17-20.)

Chaldeans To Return

Having pronounced judgment upon the people for their hypocrisy in refusing to keep the Law of Release after they had taken a solemn oath to do so, God declared the army of Nebuchadnezzar had only withdrawn from the siege of the city in order to meet the threat from Egypt:

"And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant." (Jer. 34: 21-22.)

Importance of Oath

Many overlook the fact that God requires His people to obey *all* His laws. Every vow taken must be fulfilled. Zedekiah, the King, with his princes and all the people, had taken a vow and made an oath that they would keep the provisions of the economic Law of Release, then deliberately refused to keep their vow. The result of their broken vow is set forth in the judgment God pronounced against them when He numbered them for slaughter for refusing to keep the covenant and oath they had taken. Their sin would not have been so great if they had not made a solemn vow to let the people go free and then repudiated their oath. Solomon said:

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow; than that thou shouldest vow and not pay." (Ecc. 5: 4-5.)

Under the law:

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee." (Deut. 23: 21.)

It is very evident that God allowed the army of Nebuchadnezzar to withdraw so that He might test His people to see if they had truly experienced a change of heart. But Zedekiah and the people failed the test. They had taken a solemn oath in a time of great national danger and, when the danger seemed to have passed, they immediately proceeded to ignore the provisions of the covenant they had made with God. In

this account we have a clear demonstration of God's attitude toward all who refuse to keep their solemn vows which many today often make in the face of a crisis and proceed to forget after the crisis has passed.

The Sons of Jonadab

The prophecies and events related in the thirty-fifth and thirty-sixth chapters of Jeremiah belong in the reign of Jehoiakim and are evidently recorded at this time, following the predictions concerning Zedekiah and the judgments that were about to descend upon Jerusalem, to give force to the prophecies Jeremiah was uttering against Zedekiah.

Reference is made to the instruction God gave to Jeremiah in the days of Jehoiakim asking him to go to the family of the Rechabites, invite them into one of the chambers of the Temple and place wine before them to drink. The prophet did as he was bidden:

"But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers." (Jer. 35: 6-7.)

Jeremiah was informed that this word had been kept by them and by their wives, sons and daughters. However, when Nebuchadnezzar came against Palestine they had entered the city of Jerusalem for fear of the armies of the Chaldeans and Syrians.

Judah's Lack of Obedience

The fidelity of this family to their father's instructions is used of the Lord who commanded Jeremiah to tell the men of Judah and the inhabitants of Jerusalem:

"Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me." (Jer. 35: 13-14.)

The expression "rising early" is used in connection with the Lord's instructions through His prophets and implies that He always warns far enough in advance of punishment to urge every man to turn from his evil

course and mend his ways. The warning had been repeatedly given, calling them to turn from idolatry that God might bring a blessing upon them but they would not listen. God shows the contrast between the obedience of the sons of Jonadab and the lack of such obedience on the part of His people, and He says:

"Therefore thus saith the Lord God of hosts, the God of Israel; Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered." (Jer. 35: 17.)

The Rechabites Blessed

A blessing was pronounced upon the family of the Rechabites because they were obedient to the commands of their father:

"Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want [never lack] a man to stand before me for ever." (Jer. 35: 19.)

This incident relating to the house of Jonadab was evidently recited by Jeremiah before the inhabitants of Jerusalem and the King of Judah as a reminder to them of their continued disobedience since the days of Jehoiakim. But the prophet also demonstrated God's mercy toward those who obey Him.

Jeremiah Instructed To Write

The prophet next records another incident which transpired in the fourth year of the reign of Jehoiakim. Having demonstrated the refusal of the people and the King to obey God's commands, Jeremiah demonstrated their attitude toward the words of the Lord in the action of Jehoiakim who burned the records of Jeremiah's prophecies. The word of the Lord had come to Jeremiah in the fourth year of the reign of Jehoiakim saying:

"Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I have spake unto thee, from the days of Josiah, even unto this day." (Jer. 36: 2.)

Importance of Written Word

Why did God instruct the prophet to commit His words to writing? Because of the importance of the message, it was necessary to do so or it would soon be forgotten. What do we

know today of the thousands of words spoken but not recorded by the prophets and apostles as they served the people of their day? Nothing whatever, for, apart from what was committed to writing, there is no way to recall to remembrance the many things which were said.

Platform work has its place, but the spoken word at its best is like a comet that suddenly flares as a brilliant spectacle flashing across the evening sky and then disappears, passing out into infinite space never again to be seen by man. But the written word is as the light of the sun shining day after day. It not only provides illumination for those who are living but will continue to exist to enlighten multitudes as yet unborn who will read and understand because of the continued shining light of revelation preserved in the written word.

The messages God gave to Jeremiah were so important He required the prophet to commit them to writing. This presupposes the need of passing the records along to later generations for only thus could the utterances of the prophet be preserved. Then, too, by committing all his prophecies to writing it would serve as a continuous warning, not only to his generation, but to generations to come, of the ultimate end of a people choosing to pursue an evil course. Furthermore, the written word would go, even in his day, where the spoken word would never be heard. In this particular instance Jeremiah was in hiding and it would not have been safe for him to have appeared personally before the King, who sought his life as subsequent events clearly prove. Jeremiah, as a result of God's instruction, proceeded to write down all his prophecies and because he was able in that way to send word to the King, the Lord said:

"It may be that the house of Judah will bear all the evil which I propose to do unto them, that they may return every man from his evil way; that I may forgive their iniquity and their sin." (Jer. 36:3.)

Baruch Reads the Book

Jeremiah called Baruch, his scribe, and dictated all the words of the Lord to him, and Baruch wrote them down in the book; that is, upon the scroll. The prophet explained to Baruch that as he was shut up (not in prison, but in hiding) and could not go in person to the House of the Lord, Baruch was to go there on the next fast day and

read the scroll in the hearing of the people. Jeremiah told his scribe that it might cause the people to turn from their evil ways. Baruch waited for the fast day which was proclaimed in the fifth year of the reign of Jehoiakim. All the people of Jerusalem and of the cities in Judah came to the Temple in Jerusalem:

"Then read Baruch in the book the words of Jeremiah in the house of the Lord . . . in the ears of all the people." (Jer. 36: 10.)

While Baruch was reading the scroll, it was reported to the princes of Judah. The princes took Baruch and brought him before their group and commanded that he read the book in their hearing:

"Now it came to pass, when they heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words." (Jer. 36: 16.)

Book Read Before King

Jeremiah had been warning of coming disaster for many years. However, it was not until his words had been committed to writing that the princes, upon hearing those words read, began to realize the seriousness of their position. The princes, knowing that the life of both Jeremiah and Baruch might be in danger when the King heard the statements made in the book, counseled Baruch to go and hide himself with Jeremiah. For Baruch had informed them Jeremiah had dictated the prophecies to him and he had written them down in the book with ink.

The princes went before the King in the court and told him of the happening. This book, or roll, had already been given by the princes to Elishama, a scribe, and the King sent Jehudi to Elishama to secure the roll. Jehudi then read from the book in the presence of the King. The King was in his winter house with a fire burning on the hearth (a chafing dish or brazier in which a fire was burning) before him.

When Jehudi had read three or four leaves the king slashed them off the roll with a penknife and flung them into the fire burning upon the brazier in front of him. He continued to do this until the entire scroll was consumed. The record states of those present:

"Yet they were not afraid, nor rent their garments, neither the king, nor any of his

servants that heard all these words." (Jer. 36: 24.)

Destroying the Word

All these men were so hardened in unbelief that this attack upon God's words made no impression upon them. This kind of attack upon the Word of God is duplicated today in modern unbelief as the ecclesiastical leaders and scholars question the accuracy of the Bible. The same tactics practiced by Jehoiakim are in evidence and the destruction of the authority of the Book is being as effectively accomplished as if it were consigned to the fire. When the modernists finish their criticism, about all that is left of the Bible are its covers. When Jehoiakim had completed his work upon the scroll, all he had left were the sticks upon which the scroll had been rolled. Jehoiakim used a penknife to mutilate the word of the Lord while the modernist uses his boasted worldly scholarship as his instrument of mutilation. The higher critic and modernist of today are as unafraid of their acts of vandalism in mutilating the Word of God as Jehoiakim and his princes were.

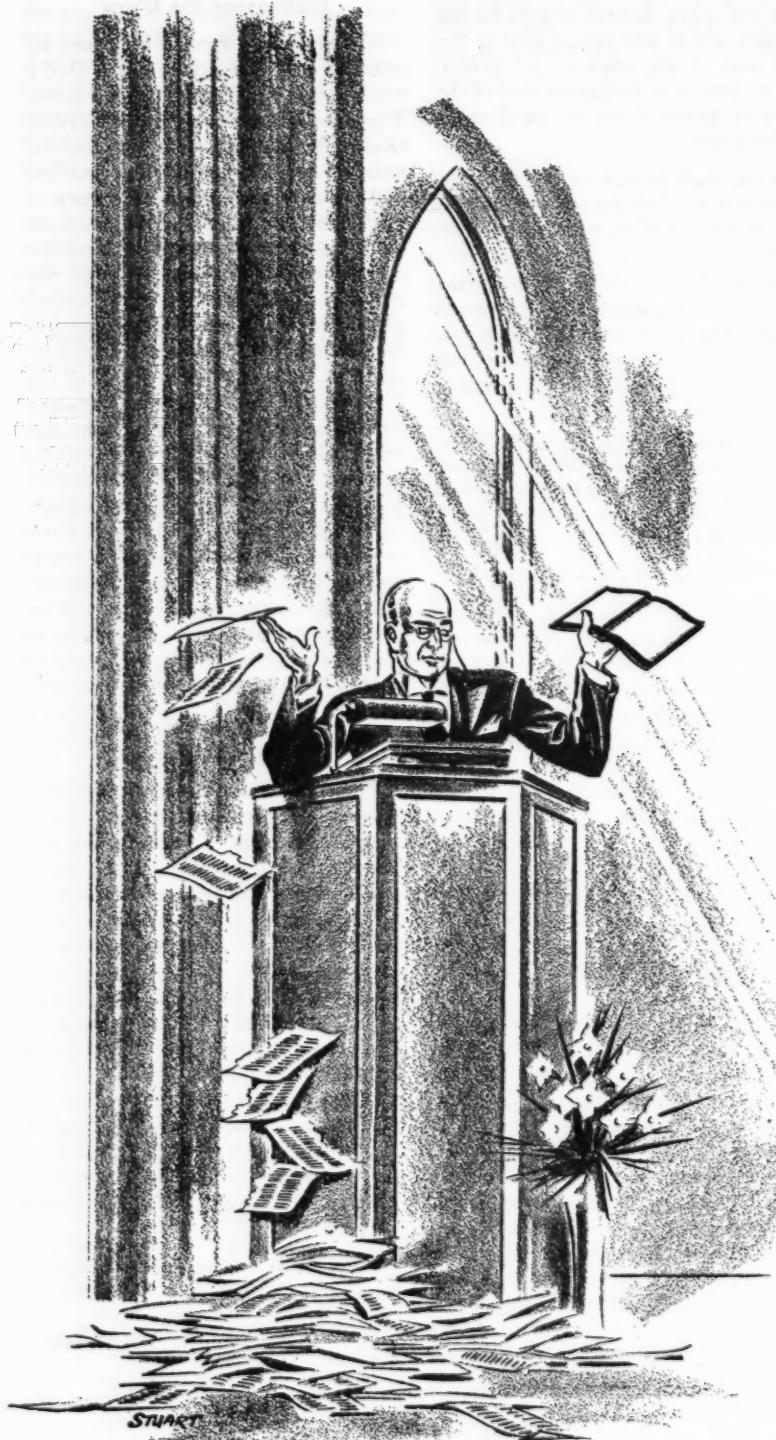
Prophet and Scribe Ordered Seized

Elnathan, Delaiah and Gemariah made intercession with the King not to destroy the roll but he would not listen to them. Instead, he issued orders that Baruch and Jeremiah be seized, but their hiding place was not revealed for God was protecting them. This has always been the attitude of evil men against those whom God has used to convey warnings to them. A classic example of considering the messenger of the Lord one's enemy was the attitude of Ahab, King of Israel, toward Elijah, the prophet. Ahab had taken possession of Naboth's vineyard and God sent the prophet to the King to rebuke him for this evil and render judgment for his sin:

"And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." (I Kings 21: 20.)

A Second Book Prepared

Jeremiah was commanded to write upon a second roll, duplicating all that he had written upon the first. He was to send the following message to Jehoiakim:



THE MODERNIST'S CREED

Of course I would not give up the Bible. I would only delete the supernatural and non-essential.

"Thou hast burned the roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not." (Jer. 36: 29-31.)

Jehoiakim and Jeboiachin

Jehoiakim, King of Judah, the son of Josiah, was the father of Jeboiachin, afterwards called Coniah, who was carried away to Babylon. The curse pronounced upon him here is the curse spoken of earlier by Jeremiah when he prophesied:

"He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." (Jer. 22: 19.)

The reference to this judgment should have been very effective, for all the inhabitants of Jerusalem knew the fate of Jehoiakim when Nebuchadnezzar ordered his body thrown before the walls of Jerusalem where it lay without burial. Jeboiachin, or Coniah as Jeremiah refers to him, the son of Jehoiakim, was carried away captive to Babylon.

Mutilators of Scripture

The severity of the judgment pronounced upon Jehoiakim for destroying God's word should cause those who are practicing the sin of this king in their mutilation of the Bible today to know that He will hold them personally responsible for so great a sin. Great as the sin of refusal to heed God's injunction is, the mutilation of His Written Word is always the prelude to judgment. The present activities of modernist mutilators will bring about its judgment, for men cannot escape the condemnation pronounced upon those who add to or take from His revelation.

Following the destruction of the first book, Jeremiah took another and gave it to Baruch, his scribe, who wrote as the prophet dictated all the words which were in the book destroyed by Jehoiakim. This second book included prophecies which had not been written in the first scroll.

THE BOOK OF BEGINNINGS

JOSEPH'S BROTHERS IN EGYPT

THE famine was upon the land. If Joseph had counseled crop destruction during those years of plenty, there would have been no food for the people during the years of famine. But Joseph was filled with wisdom from God and he made preparation for a time of scarcity during the years of plenty. Joseph had storehouses built in all the cities of Egypt and the surplus food was stored in these during the plenteous years when the earth brought forth by handfuls.

The famine was severe in all the surrounding lands but there was bread in all the land of Egypt. The people of Egypt began to ask Pharaoh for bread. Pharaoh said to them all, "Go unto Joseph: what he saith to you, do." Joseph opened all the storehouses and sold to the Egyptians. The famine was great everywhere, and people from all countries came to Joseph to buy corn.

The famine was severe in the land of Canaan where Jacob and his sons lived. Jacob heard that there was corn in Egypt, so he sent ten of his sons down to buy. Jacob kept Benjamin at home with him, fearing something might happen to him as it had to Joseph.

Joseph was governor over all the land and sold corn to the people who came to buy. His brothers came and Joseph recognized them, but he asked them from what land they came. They told him that they came from Canaan. Joseph remembered his dreams which he had told to his brothers. He accused them of being spies. They denied this and said they were twelve brothers, and had come to buy food. They explained that one brother was home with their father and that one was dead.

Joseph continued to call them spies and said that they must prove their statements. He said he would hold them while they sent one of their number back to Canaan to bring their younger brother down into Egypt. This would be proof that what they said was true and he would then spare their lives.

Joseph cast his brothers into prison for three days. On the third day they were released and were again brought before him. He informed them that one of their number would be bound in jail while the rest returned home with corn for their families. The reason for this change, Joseph said, was because he feared God.

Joseph's brothers did not know that he could understand them as he spoke to them through an interpreter. They discussed their guilt concerning Joseph because of what they had done to him. They recalled seeing the anguish of his soul and how they would not listen to his pleadings. They felt that all this had come upon them because of their treatment of their brother. Reuben reminded them that they would not listen to him and that they would have to suffer for his blood, which God was requiring of them.

Joseph was very much upset because of what they said and went away to weep, but returned to them again. Then he bound Simeon before their eyes. Apparently it was Simeon who was the most cruel and who had desired to kill Joseph. At the time of Jacob's death, he said of Simeon and Levi, "Instruments of cruelty are in their habitations."

(Gen. 49:5.) The binding of Simeon before them would emphasize the fact that their troubles were caused by their former evil treatment of Joseph.

Joseph's Brothers Return to Jacob

Joseph commanded that his brothers' sacks be filled with corn. The money which they brought to pay for the corn he ordered put in their sacks also. They were also given provisions for the journey back home to their father.

The men departed for Canaan, leaving Simeon bound in prison in Egypt. As they journeyed, one of them opened his sack and found his money in the sack's mouth. This filled them with apprehension and they said to each other, "What is this that God hath done unto us?" They knew that taking corn home without leaving the money in pay for it could be used against them. They feared that it was placed in their sacks so that later they might be accused of stealing.

Jacob's sons arrived home and told him what had befallen them, how the ruler of Egypt had treated them roughly, and had called them spies. They also said that he had demanded that they bring their youngest brother to him as evidence that they had spoken the truth. They showed Jacob the money which each had found in his sack. When Jacob saw this he was afraid, and said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." Thus Jacob lamented as he suffered during this second period of trouble.

Reuben offered to go surety for Benjamin but Jacob said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave."

The famine became very severe in the land and the corn which had been brought back from Egypt was gone. Then Jacob told his sons to go to Egypt and buy more corn. Judah reminded his father that they could not get more corn unless Benjamin went with them and, if he was not allowed to go with them, they would not go. The man had said, "Ye shall not see my face, except your brother be with you."

Jacob asked his sons why they had dealt so ill with him as to tell the man they had a brother. They replied that the man asked specifically regarding another brother, and that they did not know that he would demand that they bring him to Egypt. Judah said he would go surety for Benjamin. Judah also said if it had not been for fear of the ruler in Egypt, they would have by now returned from a second trip.

Jacob finally consented to let Benjamin go with them, as it was the only way by which they could get more corn for their families. Then he prepared a present for the lord of Egypt. His sons took double money with them. They thought if by chance there had been an oversight before, they could thus be justified. Benjamin went with them. Jacob blessed his sons, then he said, "If I be bereaved of my children, I am bereaved." The keen mental suffering was almost more than the old man could bear.

Joseph's Brothers Return to Egypt

Jacob's sons took their father's present and double money in their hand, and Benjamin, and went down to Egypt and stood before Joseph. When Joseph saw Benjamin he told his steward to take these men to his home and to prepare dinner for them.

Joseph's brothers were afraid because they were brought into his house. They reasoned that it was because of the money which they had found in their sacks. They approached the steward and told him about the money. He told them not to be afraid, and he brought Simeon out to them.

The men prepared themselves to eat with Joseph, and had the present ready to give to him. When he came in they bowed themselves before him. Joseph inquired for their father, and asked if this was the brother of whom they had spoken. When he saw Benjamin he left the room in haste and went to his chamber to weep. Then, washing himself, he returned to eat with them. The men were seated according to their ages, which was an astonishment to them.

After they had eaten, Joseph commanded his steward to fill the men's sacks with as much food as they could carry, and to put each man's money back in his sack. He had his silver cup placed in the mouth of Benjamin's sack, with his money. In the morning the men were sent away.

The men had gone only a short distance from the city when they were overtaken by Joseph's steward. He said to them, "Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing." The brothers replied to the steward, "God forbid that thy servants should do according to this thing." They said they were honest, for had they not brought back the corn money which they found in their sacks? Surely they would not have stolen silver or gold from his lord's house. They told the steward that with whomsoever the cup was found, let him die and they would become servants.

The steward searched all the sacks, beginning with the eldest and ending with the youngest. The cup was found in Benjamin's sack. The men rent their clothes and returned to the city and to Joseph's house. They fell before him on the ground. Joseph asked them why they had done this thing. Did they not know that he could divine all that took place around there?

Judah spoke and asked what they could say to vindicate themselves. Joseph replied that he would hold the one who had the cup to be his servant, but the rest could return to their father in peace. Joseph was testing them to see if they were of the same heart and mind as when they sold him into slavery.

Judah again spoke and said that he had promised his father that he would go surety for Benjamin. He asked Joseph to take him instead of Benjamin and let the lad return to his father, for his father would die of grief if his youngest son did not return.

Joseph Reveals Himself to His Brothers

Joseph was unable to restrain himself any longer. He ordered everyone to leave so that he might be alone with his brothers when he made himself known to them. His brothers were unable to speak, for they were terrified at his presence, as well they might be. Here they were con-

fronting a ruler in Egypt, one next to Pharaoh in power and authority. They were now completely at his mercy. Naturally their thoughts went back to the time, twenty-two years before, when they had sold Joseph into slavery. They had heard his plea for mercy and had refused to listen.

Joseph saw their discomfiture and, no doubt, sensed the reason for it. He told them to come near to him. Evidently in their fright, they had drawn together and away from him. He told them that he was their brother Joseph whom they had sold into Egypt. This statement did not add to their peace of mind. They stood before a great ruler in Egypt who proved to be their brother, to whom they had shown no mercy and whom they had betrayed. Would he now be merciful to them? He knew that they had planned to kill him, but had finally sold him to the Ishmaelites instead. Joseph told them not to be afraid because of what they had done to him, for he said, "God did send me before you to preserve life." He told them there had been two years of famine, and that there would be five years more in which there would be no harvest. He spoke of his power and authority as ruler throughout all the land of Egypt. He said it was God's purpose that he should be in Egypt at this time to deliver them in the day of famine.

The Devil and John Q.



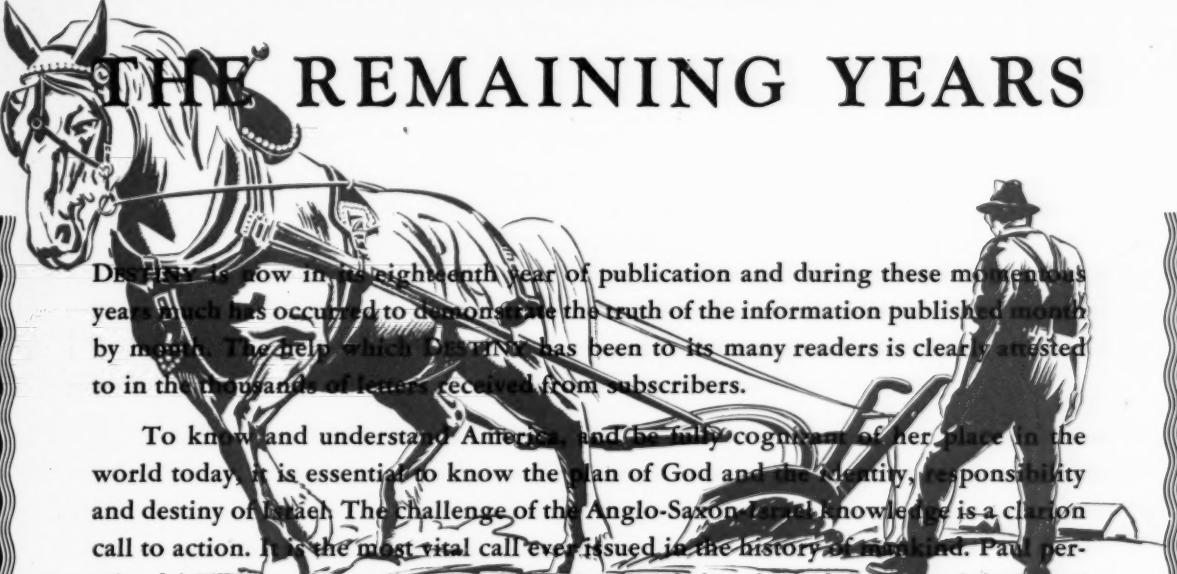
STUART

"I also will keep thee from the hour of temptation . . . hold that fast which thou hast, that no man take thy crown." (Rev. 3: 10-11.)





THE REMAINING YEARS



DESTINY is now in its eighteenth year of publication and during these momentous years much has occurred to demonstrate the truth of the information published month by month. The help which DESTINY has been to its many readers is clearly attested to in the thousands of letters received from subscribers.

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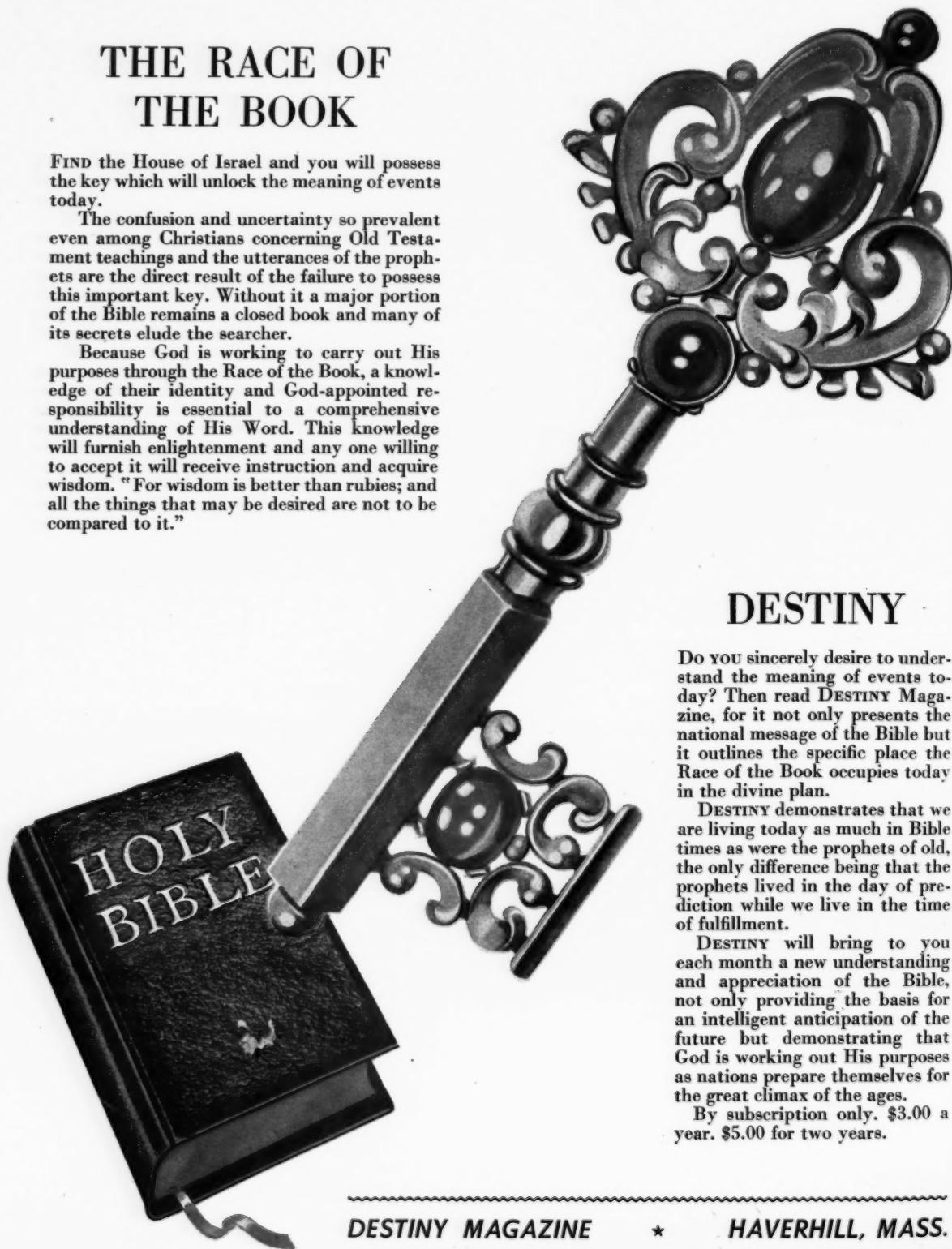
THE KEY TO UNDERSTANDING

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